Abrahamus Christum Joh. 8°. Ut Ceruus Fontem. Psal. 42.

A THEOLOGICALL DISCOVRSE OF THE LAMB OF GOD AND HIS ENEMIES:

Contayning a briefe *Commentarie* of Christian faith and felicitie, together with *a detection* of old and new Barbarisme, now commonly called Martinisme.

Newly published, both to declare *the vnfayned resolution of the wryter in these present controuersies, and* to exercise *the faithfull subiect in godly reuerence and duetiful obedience.*

Introite: Nam & hic Dij sunt. Heraclit: Ephes:

Speake these things, and exhort, and rebuke with all authoritie, let no man despise thee: saith S. Paul to Titus c. 2. v. 15.

ET

PATERE POTIRE.

SVRSVM

Harvey.

Thom. Tanner. 898

BOLLEIANA BIBLIOTHECA

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Anno. 1590.

Noli timere Abrahame: Ego Protector tuus sum. Genes. 15°.

BIBLIOTHECA BODLEIANA

TO THE MOST NOBLE

and vertuous Lord, the Lord Robard

Deuereux Earle of Eſſex.

IGht Honorable my very good Lord, your fauourable affection hath bene euer ſo euident and your bountifull hand alvvaies ſo open vnto me, that I can neuer vvillingly come vnto you vvithout ſome ſchollerly exerciſe or other. The readieſt at this inſtant, though perhaps not the fitteſt altogither is a theologicall treatiſe or diuinitie Diſcourſe vpon the chiefe or rather onely point of chriſtian Religion, vvhich I here offer vp, if percaſe your Lordſhip vvill at the moſt fauourably admit it into your ſtudie, or at leaſt affectionately allovv it as one ſmall part of my dutie and thankfulnes, for vvhich only cauſe I preſent it, not in any other reſpect, euen vpon former premiſſes heretofore ſince your Lordships being in Cambridge to this daie, not for any future conſequents hereafter. the Booke deſireth not your ſpeciall patronage, it is not vvorthie of ſo honourable a ſpecialitie, neither may

I trouble your excellent Lordship with Theologicall peculiars and proprieties further then as they belong generally to all noble and true Christians; In defending and maintaining the religion of their God, and faith of their country, as the principall ground and very roote of all their owne politicke defence and maintenance. Herein I remember the common voice of schollers and souldiers, of citizens and yeomen, of gentlemen & their betters: *That the Noble Earle of Essex is behind none, but afore the rest, euer ready and more forward then the forwardest in Gods battels and his Princes quarrels with horse and speare to ouerthrow & ouerrun Gods foes and his enemies, euen in their owne gates, euen in Portugale it selfe a gallant kingdome & the most venturous place of such enemies, euen at their most populous and royall cittie Lysbon, approuing his vertue, with as much and haply more felicitie*, absit assentationis suspitio, neque enim soleo auribus verba dare, *then euer* Alexander *himself did his valiancy at the cittie* Malla. (Q. Curtius l. 9.) *neuer vnready with good words and magnificent deedes, to honour his Prince or ennoble his countrie, when God and Right shall employ him; neuer vnready to help any man, no not any common man, no not with hazarding of his owne person in common fight which I trust is garded with good angels*

gels and in truth no hazarding, and now lately by vn-horsing himself he mercifully saued a poore wounded souldier from the mouth of the sword, therein equall or somewhat comparable with the foresaid great Alexander *in right manly nature and honourable dis-position, that so gratiously relieued and reuiued a silly frosen souldier in his owne chaire at the fire;* (Valer. Maximus l. 5. c. 1.) *but assuredly euen beyond him* adsit bonus candor bono lectori, *in brooking the rough sea water at* Peniche *neere* Noua Lisbona, *more easily all day then he did the gentle riuer* Cydnus *at* Tarsus *in* Cilicia *one halfe quarter of an howre.* (Q. Curtius l. 3.) When I remember these & such Honorable famous reports cõmonly de-liuered of my vvorthie good Lord, among ma-ny other men of Superiour qualitie, I am right hartilie glad, to see my lot in so faire a ground, as to ovve dutie & thanks to that Noble good Earle, vvhich is so couragious vvith his yeares & knowledge and so courteous vvith his knovv-ledge and yeares, vvhich more and more in crea-seth that most excellent opiniõ euer heretofore conceiued of him for moral and martiall proce-dings, vvhich vvith prosperous & novv renovv-ned vertue fretteth enuie in peeces & neuer tea-reth himselfe; I pray God He may alvvaies vvith all blessed increase be like himself, that for action

is naturally borne Al Hart of his Noble Father, for Inſtruction ſince his death is artificially made All Studious of his careful Tutor, for higher direction & counſell hath made al notable choiſe, for ioyful ſucceſſe will aſſuredly proue All Happie by Gods diuine aſsiſtaunce. But I muſt not ſeeme long without cauſe, leſſe I become tedious without effect: Now therfore I moſt humbly beſeech my Noble good Lord, only to receiue this little Pamflet for an vnfained remembrance & infallible proofe of my continual dutie & thankfulnes, deſiring no further regard or reward any way, then his Honour in woonted fauour shal thinke good, ſeeing It is old inough & beſt at leyſure to ſpeake for it ſelfe, vpon any contingent of confutation or diſliking that may enſue. With which dutie I daily ſtill and ſtil recommend your vertuous ſtudies & valiant acts, to al good and admirable ſucceſſe, euen beyond the impeachment or compaſſe of doubtfull and deceitfull fortune through the bleſſed ſonne of God, the bleſſed lamb of God, our bleſſed God, our bleſſed Sauiour, to the full fruition of his grace euermore redounding in your woorthie and noble mind.

Your Honours in all bounden duty

R. H.

T.D. Hexasticon, siue gratulatio
in Theologicon R.H.

Cedite sectarum primates, cedite puri,
Harueius patriæ seruiet atque Deo.
Non curat fatuos, nõ christomastigas audit
Non credit placitis principiisq; nouis.
Perge, liber, certa ingenii prædictio recti,
Et patriæ, & populo, principibusq; place

Vnio gemmarum Regina.

Mat. c. 9. v. 37, 38. Luke c. 10. v. 2.

The harueſt is great but the labourers are fevve, pray ye therefore the Lord of the harueſt that he vvould ſende more labourers into his harueſt.

To the fauourable or indifferent *Reader.*

NOw ſo worthy a Lord hath vouchſafed the honourable patronage of this Treatiſe, I preſume the rather you will vouchſafe me the fauourable or indifferent reading of the ſame. My meaning is good, and reſpecteth a godly end: only my deſire is, to be well vnderſtood and wel taken where I intend well. It is not my purpoſe to confute or controwle, but in declaring the infallible and inuincible truth, I am driuen to touch ſome vnchriſtian opinions, partly contrary and partly repugnant to our chriſtian iudgement. Ours, I ſay, as not mine in ſeuerall, but ours in common; and only mine, as the dutifull ſubſcription of one ſmal member to the moſt authenticall and ſoueraigne doctrine of the whole body, euen that catholick body, whereof the Lamb is the head, and wee the members. which ſhould be Lambs in imitation of this moſt innocent and moſt excellent Lamb; not woolues, or foxes, or dogs, or any ſuch dogged creatures, cruelly degenerating from the moſt gentle and moſt noble nature of the ſweete Lamb; heere in writing, and ouer the whole world *Viua voce*, and *Viua fide* to be vniuerſally preached with all entier deuotion. Wherefore my intention and ſcope is already ſo euident, that it needeth no farther declaration, only my earneſt wiſh and requeſt is, that the good mind of the Reader may accompany the good meaning of the Writer; and that both together, I with you, and you with me, may ſincerely imbrace this Lamb of God, this moſt precious Lamb of heauen and earth.

Alas, that this innocent and moſt louely Lamb ſhould haue any enimie, or aduerſary at all: but ô alas, and ô wofull moſt lamentable caſe, that ſome in ſhewe zealous profeſſours, ſhould in deede prooue themſelues very ſerpents, yea very pernicious and moſt poyſonous ſerpents. It is no humanity to ſpare them, that will not ſpare Diuinitie. At this inſtant I ſhall not heere greatly neede to mention other in particular, I would to God, the inſolent and intollerable proceeding of the counterfait *Martin*, now ſo notorious, did not more ſpecially inforce me to touch him alittle. The Lamb of God is no ſcoffer, nor rayler; his Religion is to be handled religiouſly; the world is full enough of vanitie and folly, though the humor be not fed with ſuch vaine and fond pamflets, good for nothing either in doctrine or diſcipline, but foſtering a licencious veine, and altogether tending to the maintenance of priuate preſumption, publike diſorder, and vniuerſall confuſion, both in the Church and in the Common-wealth. God helpe the Church when it muſt be reformed by ſuch men and ſuch meanes. What greater impu-

dency then to handle reuerent matters ſo vnreuerently? A notable kind of confuting, no doubt, ſpecially in Diuinitie, to leaue ſound arguments, and to affect ſtale ieſtes and balde toyes, vnwoorthy any witty Stage, and too piperly for *Tarletons* mouth. Scurrility was odious euen among the Heathen *Romans*; ciuill men vſe a ciuill forme of ſpeaking and writing; ſchollers knowe and ſhould practiſe the rules of *decorum*; graue matters would be debated grauely; and who in learning or reaſon, can deny *Martin* to be a ridiculous mad fellowe, that handleth ſo ſerious matters and perſons ſo ridiculouſly?

Alas that is not all: *Martin* cannot be content to be vaine, fantaſticall, and fond in his bald ridiculous vayne, but he will needes be abſurdly arrogant, notoriouſly ſeditious, and intollerably odious. I deale plainly: I had no ſooner read his firſt pamflet, but me thought in my ſmall learning and reaſon, Marprelate had already mard himſelfe, and went about to marre all: A buſy fellow, a ſpitefull rayler, an odious ieſter, a factious head, a contentious wit, a ſeditious commotioner, a moſt inſolent Libeller, in briefe, one of the moſt pernicious and intollerable writers that euer I had read in our language. I ieſt not, it becommeth me not, ſpecially in ſuch cauſes: I eaſily yeeld to *Martin* in that veyne; *Lucian* is his, *Rabelays* is his, I haue ſeene them, and peraduenture read them, let him follow them for me, the Lamb of God needeth no ſuch Autors. Howbeit, *Lucian* himſelfe, and *Rabelays* himſelfe haue felt the common ſaying true, *Qui moccat moccabitur*. ſo doe, ſo ſuffer, and let *Martin* himſelfe aſſure himſelfe, he is like to taſte of the ſame ſauce, though I hould my peace, as vnfit by nature, but more vnmeete by profeſſion, to deale that way. He hath a knauiſh and vngracious wit, I deny not, he hath ſome learning, I confeſſe; but he ſhamefully abuſeth both, and all, without any regard of himſelfe, his Countrey, the Church, or the Lamb of God; which according to his ſpirit ſhould rather be a Beare, or a Woolfe, or a Tiger, or a Dragon, or any other terrible and cruell thing, then a Lamb.

Iwis the Apoſtles did not proceede by ſuch meanes: the primitiue Church did not flouriſh by iybing or rayling: we know or ſhould knowe the Eccleſiaſticall hyſtories, before we vndertake the reformation of Eccleſiaſticall cauſes and perſons: patience, and gentlenes, and fayre intreaty, and good life, and godly exhortation, and deuout praier were their arguments, ſo they moued, ſo they woon Kings and Cæſars, ſo they brought the world to Chriſtendome, which began afterward to decay, thoſe good cauſes decaying. If we meane to ſucceede as they did, we muſt proceede as they did. *Rabelays* is no good reformer of Churches and States: if Saint *Auguſtine* be vnſufficient, *Lucian* is more vnmeete: If it be a great and moſt weighty buſines for the very learnedeſt and wiſeſt in the world, it is not for euery *Scoggin* or *Martin* to vndertake. Euery *Paule* is not *Paule* the Apoſtle; nor euery *Martin* a

Martin

Martin Bucer, or *Martin Luther*, or Saint *Martin* in the Kalendar. It were hard with Diuines, if we knewe no more of the Scriptures, the Eccleſiaſticall Hyſtories, and the generall Councels, beſides our auncient Doctors, learned Schoolemen, and later Writers, then this *Pſeudomartin* doth; yet, forſooth, muſt we needes be ſchooled and reformed by his ruffianly tearmes: *Medice cura teipſum: Gaſcoigne* may ſee himſelfe in his owne Steele Glaſſe: *Martin* is no Angell, no Saint, no mortifyed man. If his iuſtification be no ſurer in heauen, then his ſanctification is approoued in earth, he neede not greatly buſy himſelfe with the reformation of Churchmen, or the humiliation of Byſhops. They, and we haue faultes, but I would to God he had no more.

Eccleſiaſticall liuings are ſometimes and ſome wayes abuſed, but God knoweth how Temporall liuings are vſed. I accuſe neyther, yet can I not excuſe eyther. It is not my manner, eyther to ſlaunder, or to flatter, eyther the woorſt, or the beſt: the world is a world, and men are men: no perfection without ſome blemiſh of imperfection: God amend that is amiſſe, and let not vs flatter our ſelues without cauſe, and let not our accuſers iuſtifye themſelues without effect. Neyther we nor they haue ſo much diſcretion in the eye of the world, or ſo much deuotion in the eye of God, but we may be amended, euen the beſt, and euen the pureſt of vs; but theſe ſiniſter and crooked meanes neuer worke right effect, bad cauſes haue bad ſucceſſe: my Lord Cardinall (quoth an olde Gentleman) was little the better for *Skeltons bald ducum* Rymes: this naughty fellow ſhall hardly make vs good: Royſters are not the meeteſt reformers of Prelates, eſpecially when both matter and manner flowe altogether in that mad ruffianly veine and drunken ſtile, vnbeſeeming any good Chriſtian, or any honeſt man. It goeth ill with the world, but woorſe with the Church, when all muſt be ruled by Lordes of Miſrule, and all gouerned by *Martins* peeres. I honor good Lordes and reuerence true Nobilitie: but Marprelates, may they ſwey and ſwing the world at their pleaſure, whatſoeuer they pretend now of marre Prelates, will ſoone become marre Lords, and marre Nobles, and marre Princes too.

They feede a braue conceite no doubt, and nouriſh gallant humors of I wot not what perfection and excellency, but try them, and truſt them: the Tree is knowne by the fruites: ſuch Birdes, ſuch Eggs: they talke of *Paules*, but they prooue themſelues *Sauies*: the voyce of *Iacob*, but the hands of *Eſau*: none more corruptible, then many of theſe *Ioannes ad oppoſitum*, ſo impatient they are of the leaſt corruption in other. If *Martin* were right *Martin* indeede, I ſhould fynde him by his ſingular example of vpright and entire conuerſation, though not diſcerne him by his counterfaite and fantaſticall ſtile. Nowe I muſt bee fayne to deſcry him otherwiſe, and I beleeue, I can goe as neere the left-handed Ape, either Senior, or

Iunior, as any one in England, that cannot assuredly saye, This is he. A black Sheepe is a perilous beast: and we little men are shrewde fellowes: *Habet & musca splenem*: courage is a iolly matter; and a little pragmaticall conceite is ready to mount aloft? I am a blinde Asse, and you are a blinde Asse, but who so bould as blind bayard? I will not call him a stealecounter, or a waterdrinker, but where he is best knowne, he was neuer thought but a scarecrowe, or bulbeggar. He calleth others fooles and asses, but he prooueth himselfe (sauing the honourabilitie of his mightie Martinship, at least aboue my Lord of Canterbury) a notorious foole, and errant knaue: a foole in proceeding, and a knaue in purpose: one while playing the Vice, another while the Diuell vppon the Stage, but the more he stirreth, the more he stinketh, sauing his foresayde Reuerence. I durst still vndertake to stop his mouth with a bone; and although he be as couetous as any Spirituall Lord in England, yet is he as ambitious as any Temporall Lord in Spayne, yet no such great matter either in the body, or in the soule, or in the fortune of the man, as he pretendeth: but such is his spirit, more apt to trouble other, then able to preser himselfe. He hath already bene sufficiently answered by my betters: but howsoeuer they confute him better, yet I beleeue I touch him neerer, and dare in any such honest cause challenge him hand to hand, if he dare set downe his owne name as I doe mine. The Lamb of God make him a better Lamb heereafter then he hath beene heeretofore, and teach him now to dispute rather *ad rem*, then *ad personam*, especially till he hath reformed his owne person, as corruptible, on my word and his owne proofe, as the person of any his mard Prelates.

I was loth to enter this discourse, but vppon requeste where I might be commaunded: I prouoke not any but *Martin* who prouoketh all men: I was desired to giue like iudgement of certaine other, but it becummeth me not to play that part in Diuinitie, that one *Thomas Nashe* hath lately done in humanitie, who taketh vppon him in ciuill learning, as *Martin* doth in religion, peremptorily censuring his betters at pleasure, Poets, Orators, Polihistors, Lawyers, and whome not? and making as much and as little of euery man as himselfe listeth. Many a man talketh of *Robin Hood*, that neuer shot in his bowe; and that is the rash presumption of this age, that euery man of whatsoeuer qualitie and perfection, is with euery man of whatsoeuer mediocrity, but as euery man pleaseth in the aboundance of his owne swelling sense. Iwis this *Thomas Nashe*, one whome I neuer heard of before (for I cannot imagin him to be *Thomas Nashe* our Butler of *Pembrooke Hall*, albeit peraduenture not much better learned) sheweth himselfe none of the meeteste men, to censure Sir *Thomas Moore*, Sir *Iohn Cheeke*, Doctor *Watson*, Doctor *Haddon*, Maister *Ascham*, Doctor *Car*, my brother Doctor *Harvey*, and such like; yet the iolly man will needes be playing the douty *Martin*

sin in his kinde, and limit euery mans commendation according to his fancy, profound no doubt and exceeding learned, as the world nowe goeth in ſuch worthy workes.

Good my maiſters, either ſtudy more, or preſume leſſe: excellent learning and perfit iudgement is not ſo eaſily gotten, either in diuinity or in humanity: you may ſoone be of reſolute opinion in both, but reſolute iudgement either in the one or in the other is not euery mans gift, I ſpeake not without conſideration, howbeit, if I erre more or leſſe either in this or any other point, as I and my betters are ſubiect to error, I am ready to ſubmit my opinion to euery ſounder reaſon, and will neuer ſtand in contention with any better iudgement. Yet let not *Martin*, or *Neſh*, or any ſuch famous obſcure man, or any other piperly makeplay or makebate, preſume ouermuch of my patience as of ſimplicitie, but of choice. As I am eaſily ruled by reaſon, ſo no feirce or prowde paſſion can ouerrule me; no carping Cenſour, or vayne Paphatchet, or madbraine Scoggin or gay companion, any thing moue me; no man reddyer to yeeld to a good argument euen againſt my ſelfe, but light words and toyes I can as lightly contemne.

To conclude, as for *Martin*, when he ſubmitteth himſelfe vnto his betters, I will ſubmit my ſelfe vnto him (eſpecially *Martin Senior*) in the meane time he muſt pardon me, though I be as ſtout in a good cauſe, as he is prowd in a bad. I meane not mine owne cauſe, or the cauſe of any Prelate, but the preſent cauſe of the Lamb heere preached, and ſo conſequently of ſuch (howſoeuer tearmed or entituled) as moſt neerely apply and conforme themſelues to this moſt worthy and only bleſſed Lamb, vnto whoſe gracious fauour, I earneſtly recommend the zealous deuotion of euery good Reader, and well affected Chriſtian.

(∴)

Your vnfained wellwiller in the ſaid deuotion, R. H.

The Concluſion to the foreſayd fauourable or indifferent Reader.

NOW good Reader, and euery good Chriſtian friend, let Atheiſme, Barbariſme, Martiniſme, and briefely, all Hereſie, Scriſme, & enormitie goe, euen to the Diuell whence they came. Let vs imbrace the true, chriſtian, and excellent vertues of the Lamb, innocencie, modeſtie, ſobrietie, humilitie, patience, temperance, concord, loue, charitie, and in a word, all diuine and humane iuſtice, the very foundation of all Eccleſiaſticall and ciuill order, I may ſay further, the only direct line of true Reformation. Do God, your Prince, and your Neighbour right, and all will ſoone be right: other wayes you are out of the way: Libels and indirect courſes do but more and more harme: good effects cannot proceede of bad cauſes: vnchriſtian meanes cannot auaile toward a chriſtian end. The world, the Church, and euery ſtate, haue been ouermuch accumbred with profane opinions, lewde actions, priuate quarrels, publike diſcord, prowde inſolencie, diſobedience, contempt of Authoritie, depraued of Gouernment, Contumacy, Sedition, Ataxy, and in a manner with all manner of diſorder and abuſes, which either muſt be remoued (ô the Lamb of God redreſſe them ſpeedily) or what finally can we looke for, either in Church, or Common-wealth, but vtter confuſion and anarchy, the very bane and rot of all Churches and Common-wealths.

In the meane time, it particularly behoueth euery good Preacher, yea, it ſpecially concerneth euery good Chriſtian, to do his beſt endeuour, in priuate and publicke, to preuent ſo greeuous and haynous a miſchiefe, and to ſet vp the Lamb of God in ſpite of the Deuill. This is my duty, this is your part, this is the office of euery Diuine, of euery godly man, of euery true Chriſtian: otherwiſe what auayleth it to talke of Religion without Godlineſſe, and to haue the heauenly Lamb in our mouthes, and to nouriſh the helliſh Woolfe in our liues or harts? Saint *Paule* aſwell preacheth ſanctification as iuſtification; and it is an infallible doctrine. They that deſpiſe or neglect godlines, contemne God. The holy Ghoſt make vs more and more holy, who is ſanctification vnto them that ſanctifye him, light vnto them that follow him, ioy vnto them that delight in him, felicitie vnto them that poſſeſſe him, mercy vnto them that feare him, iudgement vnto them that feare him not. O let vs feare him reuerently, imbrace him louingly, and continually dwell in his grace, that his grace may continually dwell in vs. No grace without the holy Ghoſt, nor any holy Ghoſt without the Lamb.

Let

Let the world preach the Foxe, we muſt preach the Lambe, that is our text, that is our euerlaſting Scripture, that is our great Sermon, *De Chriſto crucifixo*, the endleſſe Sermon of the faithfull. Neyther the politickes of the world preſent, nor the hiſtories of any age paſſed, muſt any way preuayle with vs againſt that endleſſe Sermon. Emperours haue been crucifyers, Princes perſecutours, Lawyers tormentours, and worldly wiſe men contemners of the Lamb. The worſe for them that ſo horribly tranſgreſſed, the better for vs if we take good heed by their bad example. All other wiſedome is folly, all other learning ignorance, all other zeale madnes, eyther without this, or in compariſon of this. I hope, I ſhall not neede, at leaſt I wiſh I may not neede any farther perſwaſion. I beſeech the Lambe himſelfe to haſten his owne Kingdome, and the holy Ghoſt himſelfe be his mightie Oratour, to perſwade as much as is poſſible, euen with the moſt obdurate and iron harts in the world. I deteſt all impietie: I defye all enemyes of the Lambe: I abhorre all Antichriſtianitie, eyther Iewiſh, Greekiſh, Latiniſh, Turkiſh, or other: but heere more ſpecially and preciſely I would aduiſe euery Chriſtian Reader, to take warie heede of certayne newe vnchriſtian Cenſors of Chriſtian Religion: ouerready in priuate Conferences, and publique Diſcourſes, to reuiue the daungerous, and pernicious Doctrine of *Ioſephus*, and *Arrius*, of the *Iewes*, and the *Turkes*, touching the Deity, or Diuinitie of Chriſt: and in ſort making no other reckning of the Lamb of God, yea the Lamb of God, then *Seuerus* the Emperour did, who mixing holy, and prophane things together, eſteemed of *Abraham*, and *Chriſt*, as he did of *Hercules*, and *Orpheus*: which foure he propoſed vnto himſelfe, as foure ſingular patternes of moſt worthie, and heroicall vertue, in their ſeuerall kindes of mighty doo-ings, and ſayings. A ſenſible, and reaſonable conceit, according to the ſenſe and reaſon of man vnſanctifyed: but a heathen and damnable iudgement to euery man of God, or regenerate perſon: a conceit not ſo plauſible in the prophane eare of the world, as horrible in the diuine eye of Heauen, God keepe all godly mouthes from ſuch ſpeaches, and Chriſt defende all Chriſtian harts from ſuch thoughts. The Lamb of God, is the Lamb of God: the Sonne of God, is God, very God, true God: perſonally one of three, eſſentially one of one: and to maintaine his humanitie without Diuinitie, or his Diuinitie without humanitie, is as contrarie to all good Diuinitie in him, as it may feede the humor of ſome bad humanitie in men.

I will not now eyther repeate premiſſes, or proſecute other arguments of perſwaſion: I preſume in reaſon, I hope in zeale, I truſt in God, this may be ſufficient to reſolue euery religious minde, not heathenly, or barbarouſly, or deſperatly or impiouſly bent, as I vnfaynedly, & right hartely pray God it may be ſufficiẽt. In the meane time I alſo moſt earneſtly beſeech God, that as well the learned, as the vnlearned,

may

may vſe their talent, as it becommeth them, according to the meaſure of their ſeuerall graces and bleſſings, and that neither we abuſe them in ſpirituall matters, nor they miſuſe vs in temporall matters, but that both may carefully follow our vocation, and faithfully diſcharge our duty. He is my witnes, it is not any part of my meaning to flatter either Byſhops, or any other, but let Byſhops and all other learned men haue their due and right in their calling, as well as any other men in their vocation: otherwiſe in ſtead of doing better, we are like to fare worſe, and for one abuſe and default now, we may hap feele ten, ſhould *Martin* proue, *Domine fac totum*, and ſuch good fellowes diſpoſe of other mens Lordſhips and liuings at their inordinate pleaſure. Fleſh and bloud can not be excuſed, and all the Churchmen in Chriſtendome haue their particular faultes more or leſſe: but a certaine religious Italian not many yeares agoe, noting the twelue great abuſes of the world, in his opinion cleareth *England* moſt of any one Kingdome or nation in the world, and among the reſt, euen namely for our Byſhops by him much commended. Which I repeate heere, not to pleaſe Byſhops, or to diſpleaſe *Martin*, but to ſhew indifferently, that other haue eſteemed them worthy of honourable commendation, whome he ſo diſhonourably diffameth, and ſo ſhamefully reuileth: for mine owne part I wiſh it better and better, whatſoeuer is moſt commendable in them, and whatſoeuer is amiſſe, or may ſeeme offenſiue, either more or leſſe, God amend it, and them, and their accuſers, and vs all. The Lamb make vs all Lambs, friends to him, friends amongſt our ſelues, and friends to our foes; not any longer the ſonnes of wrath, or rage, or faction, or contention, or any ſuch vnchriſtian paſſion; but the children of all chriſtian vertues, and namely, faith, hope, and charity; that for Doctrine truth may correct falſehood; and for diſcipline order may reforme diſorder, honeſty diſhoneſty, godlineſſe vngodlineſſe, vertue vice; and that the Lamb of heauen may vtterly confound the Woolfe of hell.

In effect I can ſay no more, but commend the vniuerſall reformation of all vnto that Lambe, which only cannot erre eyther in Doctrine or diſcipline.

(:)

R. H.

A THEOLOGICALL Diſcourſe of the Lambe of *God, and his Enemies.*

IF I ſhoulde reaſon about the choiſe of a text, to examine which is moſt fit for vs: then at the firſt, this ioyfull and marueilous peace in our daies ſetteth before mine eyes that ſentence of Chriſt in the goſpel by S. Iohn *c.13.v.35. By this all men ſhall know, that ye are my diſciples, if ye haue loue one to another.* And then this whole realme, which no doubt is in high fauour with God, for hauing fed ſo many zealous confeſſors and conſtant martyrs of righteouſnes, as euen ſome of our ſelues may remember, and the godly booke of Monumentes will euer witneſſe, layeth open vnto mee this ſaying of Chriſt in the goſpell after S. *Matthew c.10.v.39. He that looſeth his life for my ſake ſhall ſaue it.* Theſe and other good cauſes of like effect call for other tenours and texts of Scripture. Yet, becauſe peace by long quietnes bringeth ſecuritie in our carnall natures and naturall bodies, & ſecurity by forgetfulnes breedeth a cold or coole faith within vs, and coole faith by continuance maketh vs

ſtiffe and halfe dead with ſinne, and altogither vnfit to be our owne martirs in affection, or other mens in example; let vs, beloued, ſtirre and raiſe vp our fainting ſoules to a liuely & zealous faith, let vs good Countrymen, quicken our ſenſeles ſenſes with good woords and good workes as effects of good faith, that we be not ſtarke dead in ſin: and rather ſeeke the ſaluation both of our ſoules & ſenſes, that laſteth for euer, then the delight & pleaſure of either, that vaniſheth away like a ſmoke, that waſteth like a ſnaile, that withereth like graſſe, and neuer continueth in one ſtay. Then where ſhall we ſeeke this ſaluation, but in the booke of life? and in which part of that booke is it ſooner found, then in the goſpel the law of grace? & what guide or teacher in the goſpell can ſhewe vs a better pathway, then Iohn-baptiſt, who was ſent frō God, as the forerunner of the Chriſt, ſaith S. *Marke* in his goſpell, *c.*1. *v.*2.3. to tell vs the way, the truth and life, the eternall word Ieſus Chriſt. For Ieſus is the way, becauſe his doctrine and precept telleth vs the right and ready way to euerlaſting life: Ieſus is the truth, becauſe without error he may alwaies, and in truth muſt alwaies be followed in all our iudgements and conſultations, that we may walke in the light, not in darknes: Ieſus is the life of our liues, becauſe without him we are as duſt in the winde, and ſtraw in the fire, and by him we paſſe through the greateſt difficulties and euen the very ſeas of all deadly dangers and temptations; which S. *Iohn* ſpeaketh by a metaphore, & metonimy of the effect for the efficient, *c.*14. *v.*6. in him we paſſe ſafely from the firſt day in the beginning of all, yea & before all meaſure of times, euen vnto this day, as S. *Auguſtine* writeth largely to *Deogratias* againſt *Porphyrius* in his 49. Epiſtle. Wherefore in theſe and other reſpects, heare and read I beſeech you, beloued Chriſtians, what the bleſſed

and

and right honourable Prophet, that moſt noble preacher Iohn-baptiſt hath taught vs of Ieſus Chriſt in the goſpell according to S. *Iohn c.1.v.29.*

> *The next day Iohn ſeeth Ieſus comming to him, and ſaith, Behold the Lambe of God that taketh away the ſinne of the world.*

This text is ſhort, but ſweete and weighty, as the ſunne in heauen ſeemeth little, but is great and mighty in operation: all bodies die without the ſunne, and all ſoules and bodies periſh without the effect of this Scripture. Philoſophers thinke, that the ſunne and a man maketh a man, but diuine philoſophy wil thinke & ſpeake and conclude, that this ſonne of God, the ſunne and light of mankind, maketh and ſaueth and crowneth man with glory, in that he wipeth out and waſheth away the ſinne of the world: the ſunne is the hart of heauen, the captaine of the ſtars, the eye of the world: this worde is the hart of the Bible, the cheefe of al words, to which our eares muſt giue eare, and on which our eyes muſt alwaies looke. For in this verſe are cõtained, the lawes of Moſes and Iſraël with the prophecies of all prophets both great and ſmall, in that *Iohn* calleth Ieſus *the lambe of God*, and the fruit of the new Teſtament both in the Euangeliſts & Apoſtles ſpringeth and groweth from this ground, in that he is ſaid, to *take away the ſinne of the world*. Then was *Simplicius* but a helliſh iudge, to count the tales of Aegypt and the tables of Moſes alike; and *Galen* was but a prophane humoriſt; and *Lacuna* his ſhadow little better, to miſlike the creation of man, and miſreport the wonders of the red ſea ignorantly: then are the Pelagians peruerſe and miſerable diſputers, which denie and euacuate the baptiſme of infants,

becauſe Chriſt alone waſheth and purgeth thē, like them which would hinder the beginning of a thing, becauſe it ſhall at laſt be made perfect, or ſay, you muſt not vſe an inſtrumēt becauſe there is a principall, or warme your ſelf at a fire, becauſe the ſun is the chiefeſt workemaſter of heate & warmnes. But to let paſſe all dilating & cōparatiue amplifications of words & ſentēces, togither with other neceſſary occaſiōs of diſcourſe: Marke, beloued, what is here written with the finger of God & pen of the holy ghoſt, *the next day Iohn ſeeth Ieſus cōming to him, and ſaith*, and tell me, if euer you heard a more louing, a more gratious and cōfortable ſaying, *behold the Lambe of God that taketh away the ſinne of the world*. O bountifull Ieſu, ô ſweete Sauiour, ô mercifull annointed of God the Father, what is man that thou art ſo mindfull of him, or the ſonne of mā, that thou ſo regardeſt him? our bodies are brim full of ſinne & wickednes, as the ſtables of oxen & aſſes are ouerladē & ouercharged with dunge and filthineſſe: the goodneſſe of our ſoules is like a mēſtruous rag, as *Eſay* witneſſeth, *c.64.v.6.* whoſe word is as an inuiolable ſeale & a ſure bond. What is then within vs worthy of thy loue, ô Chriſt? or what is without vs worthy of thy liking, ô ſon of Dauid, ô ſon of God, ô ſunne and light of heauē & earth? we looke vpon thee with Iohn-baptiſt, ô that we could alwaies looke vpō thee; we ſee thee come to vs, as did Iohn-baptiſt, ô neuer turne thy backe vpon vs, but euer come to vs & ſtay with vs euer; we reioyce in thy name, that thou art a lambe to vs, and a lion of Iuda to the enimies, that thou diſchargeſt the debts of the righteous and leaueſt the wicked in the debtbooke, to be arreſted and impriſoned, till they haue paide the vttermoſt farthing; we looke on thee with ioyfulneſſe, ô Ieſu, as infants looke vpon a light, the wicked ſee thee with dazeled eyes, as the Sodomites groped in the

the darke, *Geneſis c.19. v.11*; we walke in thy ſun-light and are comforted, we are blacke and ſunburnt with walking, we are black, ô Ieſu, but louely before thee, the wicked are parched with thy beames, thy heat maketh their heads to ake, their harts to pant, their ſpirits to faile them, that they may, as it were, call for butter out of a lordly diſh, & milke out of a bottle with *Siſara*, or ſome other delight which their ſenſuall ſoules long for, and afterward be nayled to the earth with the hammer of one deceitfull *Iahel* or other cloſe enimie in their ſleepe and ſecuritie, or come to ſuch like ſudden and vile death. And this in effect is the generall ſumme and chiefe purpoſe of this text. *Of the ioyfull eſtate of the godly by ſeing Chriſt*, and, *The wofull fall of the wicked by turning frõ him.* Now to proceede in the playner expoſition of euery portiõ and particularity of this verſe, we ſee in it both a briefe Hiſtory, and a bleſſed Doctrine. The Hiſtory is, that when *Iohn* ſaw Ieſus comming to him, he gaue out among the people his iudgement of Chriſt Ieſus. the doctrine is his iudgement, that Chriſt is the Lamb of God, which taketh away the ſinne of all men and women, of al maides and children, of all babes and ſucklings, which are all ſaued by grace, by mercy and imputation. Concerning the parts of the hiſtory and narration, they are deliuered in three circumſtances: the time when, the place where, the perſons by whom, and to whom, and of whom this ſentence is giuen. The time is the next day after the Inquiſitors of the Phariſees had bene queſtioning and arguing with Iohn-baptiſt. The place is Bethabara beſide Iordan, where Iohn baptized. The perſon which gaue this holy verdict and ripe iudgement is the Baptiſt, ſo named of babtizing, who ſpeaketh to the people & his diſciples which were at his baptiſme, that they may learne how to thinke truly and ſpeake vprightly of Ieſus Chriſt.

As for the braunches of the doctrine, it containeth both the humanity of Chriſt and his diuinity: his humanity appeareth by the title and appellation of a Lambe, which is viſible and corporall: his diuinitie is ſignified by the effect and office of this propitiatory and ſatisfactory ſacrifice for ſinne, which is an inuiſible and ſpirituall ſatisfaction conceiued onely by faith and loue. And of theſe two partes, the one hiſtoricall, the other doctrinall conſiſteth the reall true matter and eſſential ſubſtance of this text.

To returne to the cõſideration of the time, ſome make it vncertaine and indefinite, and read thus: *On a certaine day*, or thus, *Another day*, and becauſe they would ſeeme to be ſharply eyed and miſtically conceited, they paraphraze and gloze vpon it in this order: *Iohn ſignifieth gracious or penitent, as if he were Ioãnan, who in reſpect of his gracious repentaunce and repentant grace may rightly be ſaide, not to haue ſeene the face of Chriſt the firſt day, but the day following his ſorrow is turned into comfort, and he looketh vp and ſeeth his ſauing health comming vnto him*, and then, *the former day* with them ſhal be the *old lawe*, when Chriſt was abſent, *the next day* muſt be the *new Teſtament*, where Chriſt is both ſpiritually and corporally preſent. Thus it pleaſeth thoſe verbal and tropological ſcholemen, *Nicolaus Lyra, Hugo Cardinalis, Guilielmus Minatenſis*, and the reſt of that ſect, to do what they liſt, without asking leaue of Gods worde, the onely and chiefe ſquare and touchſtone of all Diuinitie. Alas what vaine conceits & friuolous imaginations haue bene grounded and builded vpon ſuch diſguiſed allegories and tropologicall conſtructions, ſo farre fet and hardly extorted, as a man may ſophiſtically infer *Quidlibet ex quolibet*, or hypocritically intrude *quid pro quo*. God knoweth, ſuch fond, abſurde and ridiculous allegorizing hath

hath bene too highly eſteemed & egerly haunted in former times, but now in ſuch light of the text, ſuch darknes of the gloſſe is at laſt worne out with the wiſeſt and learnedſt, God be praiſed; ſuch double taking of ſimple meaning, ſuch allegorizing without cauſe, ſuch moralizing without effect, ſuch tropologicall & ſcholaſticall daliance is worthily aboliſhed. Hiſtories are hiſtories and muſt haue an hiſtorical interpretation, allegories are but tropes of Rhetorick and continued metaphors, and muſt not be vnnaturally forced or vnſatiably conceiued, but onely artificially and morally reſolued, where they are artificially and morally applied. Herein it ſhall be no audacitie in mee, but lawfull mediocrity, to diſſent from *Hyperius* a man about my age, when he writ his booke *De Theologo*, where he giueth a *ſupereſt* of the vſe of allegories. *L.2.c.*35. To allegorize when the text allegorizeth, leaſt we ſpeake vainely and from the purpoſe, which he termeth *neceſsity* that cannot be hindered, this no man of iudgement euer doubted, or when the doctrine cānot be profitable without allegorizing, which is all one with the firſt, or not allowable in that example which he citeth. For whē I reade the hiſtory of *Iacob* the patriarke, how he was deceiued by his vnkle *Labans* wordes, I learne to take heed, and make no couenant without witneſſes, writings, and ſeales, for more certainty; as God himſelfe did not onely promiſſe a bleſſing to *Noah*, but alſo gaue him a token and ſeale of a rainebow, a fit ſeale for ſo almighty a God, *Gen. c.9. v.*13. and ſo he dealt with *Abraham* by word, by fire, & ſmoke. *c.*15. *v.*17. neither dealt he otherwiſe with any other of his childrē at any time, but with his worde & his deed. How he tooke *Lia* for his bedfellow by night in ſteed of *Rachel*, I learne not to admit the bride by darke but by light, ſeing the obiect is now come to ſenſible proofe and paſt

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imagination, specially if I be in a strange country as *Iacob* was, where all eyes are few enough; and as blinde *Isaac* would not trust his hearing so much as his feeling, *c.* 27. *v.* 21. so I cannot beleeue my feeling so much as my seing, specially in an obiect belonging properly to the eye; How he serued *Laban* seuen yeares more for *Rachel*, I learne not to forsake one whom I loue in hart and honesty, so that by any honest labour and trauell I may fulfill my minde, seing all paines are easie and pleasant to a willing and louing minde; how by laying pilled rods with white strakes in the watering places of the sheepe, they brought forth yong of party colours, I note that in carnal mixture the senses are opened, and so the conceits greater, and so the fancy stronger, and so forth, as Physicians note the force of fancie in this physicall text, neither is *Grison* or any cauallicre ignorant of this matter, which he and *Porta* noted in *Iacobs* life; neither will I euer iudge it, as *Hyperius* doth, a text of deceipt, of fond loue, of coueteousnes, without an allegory, seing men may vse their knowledge for their benefite so farre as God will blesse it: and as for his philosophy *Lia*, and his diuinity *Rachel*, the comparisons agree not, I count him cleane out of the way, sauing that he was then in a youthfull way by his owne report. Was not *Lia* eldest? philosophy is not. Was not *Rachel* youngest? diuinity is not. in which respect the allegory falleth down, seing the law of God, & the law of Nature are very Gemini of like eternity for beginning & ending: Philosophy in it selfe is not bleare eyed, though hir students be so, as Diuinity hir selfe is cleere eyed, though hir professors are sometimes purblind, and herein he faileth of his similitude, seing in like argument there is like consequence, *And he is but a blinde Martin in Logicke, that sophisticateth from a sewe to all, from the seconde coniugate*

to

to the first: Iacob serueth seuen yeares for *Lia*, and seuen for *Rachel*; now shall a student take as great paines in Philosophy as in Diuinitie? or shall he be sure of both after fourteene yeares labour, whenas neither can bee gotten in that time surely, so that a man may be able to say, *Habeo, iuste*. I am in full possession, no man can take my right rightly from me? the octonarium of *Ramus*, and the sesquiamus of *Freigius*, and the methode of *Thessalus* may well incourage and helpe forward, but they cannot furnish a man thoroughly, in so much as themselues come short of their promisses. *Lia* had one maide to attend vpon hir, but Philosophy must haue *Grammar*, *Rhetericke*, *Logicke*, these three generall instruments of al learning at the least: *Rachel* had but one wayting maide, whereas diuinitie must haue al arts and maides to serue hir in hir harueſt and vintage, as *Hyperius* and all doctors haue decreed: *Iacob* despised *Lia* in comparison of *Rachel*, but no wise diuine can or will contemne the helpes & furtherances of philosophy, that deserue to be loued and regarded for thire Ladies and seruice sake: God made *Lia* fruitefull and *Rachel* barren, but he neuer loued philosophy or blessed it more then diuinity, and of the two, in his vaine, *Rachel* seemeth to be philosophy rather then *Lia*: and when the impostures of the world and the flesh which *Hyperius* calleth *Laban*, shall at their pleasure haue the bestowing of philosophy and diuinity, then will *Harues* beleeue his worde, *that this* History hath litle or no vse in it without an allegory.

Therefore let those suttle tropological commentators and such conceited scrupulous interpreters say and essay what they will, let them please themselues in thire

glozing and dreaming, we are to make neither more nor leſſe of a true narration then it is in truth. As for the vncertainty of time, here is a certaine time appointed, and the Greeke word ἐπαύριον, and the Latine word *Poſtero die*, and our Engliſh worde are all one ſignification, vnleſſe perhaps ſome Syriack tounge can do more for them, then *Tremellius* could, who tranſlateth it *The next day*, neither can the Carthuſianiſme of *Dyoniſius Rikel* amend him, a writer moſt learned, as learning was then accounted, ſaith *Pantaleon*.

For if we remember that the Euangeliſts are hiſtorians, and that the hiſtorian ought alwaies definitely to ſet downe the certaine times, if he ſpeaketh of times, the certaine daies where he ſpeaketh of daies, the certaine yeares when he ſpeaketh of yeares, to keepe iuſt reckonings in times and ſeaſons, & auoide confuſion in Annales, in Diaries, in Chronologies, they cannot or dare not ſay, that this holy hiſtory hath ſtraied aſide, which hath in it the warrant of Gods ſpirit, or deliuered that after the faſhion and phraſe of our vulgar fables, *On a time there was, once there was*, & ſuch rude ſtuffe, which is moſt artificially & regularly enrolled by the wiſeſt artificer & doctor in the whole world: for where is a better and more infallible regiſter then the booke of God, the booke of bookes, and therfore by a Synecdoche *Generis pro ſpecie* named, the Bible, more full of precepts thē the turks Alcoran, more certain for doctrine thē the Iewes Thalmud, more religious euery way then Abetilis of the Aethiopians or Preto-Ioanans, more diuine then al libraries beſides? Therefore as the forme of an hiſtorie confuteth this deformed interpretation, ſo the matter & ſubſtance of a hiſtory ouerthroweth their typicall expoſition:

expoſition. for one and the ſame hiſtory is not two hiſtories, as there is one truth, not two truthes of one and the ſame thing, & in this word of their making, *the gratious and penitent ſeeth at laſt with the eies of his minde his ſauiour comming to him*, is a generall doctrine and note of all mankinde, and in this worde of Gods writing, *the next day Iohn ſeeth Ieſus comming to him*, is a ſpeciall hiſtory and ſight of Iohn alone. ſo that vnleſſe al mens ſight and one mans ſight be al one, and but one, this expoſition cannot hold, as may otherwiſe appeare by this inſtance and like compariſon. If the text ſaith, *Chriſt rideth on the foale of an aſſe*: *Math.c.21.v.5.* And theſe profound clarkes ſay, *the godly Chriſtian rideth on humility*; If the text ſaith, *Paule ſhaketh the viper frō his hand*, *Act.c.28.v.5.* & they ſay, *Gods children caſt the vice of murder out of their hāds*, cā both theſe be probable without a ſimile or a mitigatiō of the metaphore & parable, ſeing that againſt al logical conſequēce either of diuine or humane reaſon, they ſet downe that for text which is not in the text, & ad to Gods word, (a dānable & preſumptuous ſin) & out of a particular report they gather an vniuerſal againſt nature, out of a certaine and neceſſary propoſitiō, a contingent and vnneceſſary, which is ſometimes falſe againſt art, as the murdering of the Aegyptian by *Moſes* can ſhew for the one, *Acts,c.7.v.24.* and *Dauids* vaunting himſelf in numbering his ſouldiers for the other. *2.Kings.c.24.v.2.10.* Then let vs leaue our owne deuices, as S. *Jerome* did his allegorized *Abdias* in his ripe age, to bring other by his example from their fabuloſities and fooleries in waighty and ſincere matters of religion, and content our ſelues with the holy writ of God, neither mending nor patching that which is

ſound and perfit, leſſe our mending be marring, and we proue our ſelues more witty then wiſe, nor pull or detract one title from it, as clippers and counterfaiters of that ineſtimable coyne, which in Gods church and among Gods people ought onely to be currant. If the Euangeliſt writeth, *the next day*, we muſt read, *the next day*: if he ſaith, *Iohn ſeeth Ieſus*, wee muſt ſay after him, *Iohn ſeeth Ieſus*, and neither make a day the yeares of all ages from the creatiõ to the latter day, nor change *Iohn* and *Ieſus*, which are perſonall and ſenſible men into accidentall and intelligible qualities of *penitence* and *comfort*, as it pleaſeth thoſe glozing allegorizers and quodlibetaries to deſcant. for the example not the thought of *Iohn* can do vs good; and God ſend grace, that his example here may bee ſincerely delyuered, attentiuely read, diligently practyſed, and conſtantly maintained both of all hearers and ſpeakers in conuenient time.

Is it not told vs, that Iohn-baptiſt, notwithſtanding the iudiciall apprehenſion and ſtraight examination of the Iewes going and running immediatly the day before, vttereth boldly his demonſtratiue profeſſion of Chriſt? but why doth he hazard himſelfe ſo confidently and couragiouſly among ſuch as went about ſo ſuttelly and dangerouſly to intrap him? becauſe he loued Gods meſſage more then he feared mans, a bleſſed and godly zeale. But the Iewes will hate him and bring him before their rulers: yet the loue of God is aboue their hatred, he is the rule and ruler of all rulers, a heauenly and vndoubted wiſedom. But the Phariſees are learned mẽ & wil ſuſpect him of vanity in affecting ſingularity, and accuſe him of ſecrete ſedition in peruerting the diſ-

cipline

cipline of the ſtate, and condemne him for an erroneous and counterfait meſſenger of the Meſſias, who ſhal not, they ſay, come theſe many yeares? Yea verily, they ſay no more then they thinke, and *Iohn* will ſay vnto them: *he is already come, and this is the promiſed Meſsias which I commend vnto you, euen I ſent from the wildernesſe, as Eſaias hath told you, c.40. v.3. and I commend him of conſcience vprightly, not of any affection fondly and partially; in regard of mine owne dutie and office, not of any worldly affectation, as you carnally and worldly ſuppoſe; I will preach the Law, whereof the Lord hath commaunded me; Prepare the way of the Lord and make his pathes ſtraight.* A notable ſigne of true obedience and harmeleſſe ſimplicity. He is ſure to pay the beſt ioint of his body, except he leaue to ſing this ſong. but neither life, nor death, nor preſent power, nor any cauſe ſhal remoue him from the loue of God, which he hath in Chriſt Ieſus. A reſolution no leſſe good, then conſtant, and therefore reuerently and religiouſly to bee reſolued of vs, according to Gods owne truth, not according to mans fancie. Wherefore he telleth them yeſterday, and to day, and to morowe, that Ieſus Chriſt is the ſame yeſterday, to day, and for euer, and that he muſt teſtifie this of Chriſt, to day, and the next day, and for euer, as he did yeſterday: for the time of his propheſying was almoſt at an end, & therefore he would plie his buſineſſe, while he might, which began in the 15. yeare of *Tyberius Caſar*, when Chriſt began to be about thirty yeares old, & was finiſhed ere the ſame whole yeare was expired *Luke c.3.v.1,20,23.* So wonderfully grew the word of God, that in ſo ſhort a time increaſed ſo greatly.

And albeit the Baptiſt taught thus freely, & preached

thus vehemently and loudly like a crier in the deſert, for that was his ſurname *ab officio*, yet hee did not willingly and wittingly thruſt and throwe himſelfe into danger, as many hote and vnskilfull harebraines vſe to doe, & few or no wiſe godly men euer did, except they were extraordinarily ſent from God, as he here was, (for *Elias* fled from *Iezabel*: 1. *Kings c.* 19. *v.* 3. and *Obadias* hid an hundred prophets of the Lord. 3. *Kings c.* 18. *v.* 13. and *Paul* alone fled from Damaſcus, at a window in a basket, through a wall: 1. *Corinth. c.* 11. *v.* 33. then he and *Barnabas* fled from Iconium to the regions round about Lycaonia: *Acts c.* 14. *v.* 6. & Chriſt himſelf cõueyed himſelfe out of mans company; *Luke c.* 4. *v.* 30. for he knew what was in man: and thus it becommeth vs all to be wiſe as Serpents, and ſaue our heads from the wounds of death: ſeing that by *Moſes* law certaine cities were appointed for refuge, to ſaue innocent bloud: *Deuter. c.* 19. *v.* 9, 10. and by Chriſts owne rule, when we are perſecuted in one citie, wee muſt flie into another: *Math. c.* 10. *v.* 23.) who being innocent as anie doue, & as it were let out of Gods arke, to flie into the wide world, could not chooze, but bring this Laurel branch, I meane, this diuine ſentence in his mouth, in token of obedience and zeale, yea though it were the next day after his ſtraight examination, ſaith *Gualter*, euen in the heat and furie of that Iewiſh tempeſt, when, after a ſort, the raging waues of ſuperſtition and a deluge of wilfulneſſe had ouerflowne that blinde countrie, and the ſurging billets of the Phariſees had riſen aloft, to ouerwhelme him. the prouerbe is well knowne, *Quiſquis benigno nauigabit numine, Is vel ſaligno nauigabit vimine*; who ſo worketh in Gods name ſhall not miſcary.

It

It is not the blindnes and frowardnes of the Iewes, it is not their rage or outrage, it is not any imminent or preſent danger, any perſecution, any extremitie, or execution, that can terrifie *Iohn*, or ſtop his mouth: a prophet will be a prophet, an apoſtle will be an apoſtle, a good preacher & crier will be a good preacher or crier, whatſoeuer perill ſeemeth to threaten him, or howſoeuer the world frowneth vpon him. *Iohn* will be *Iohn*, ſay the Scribes and Phariſees what they will: the Baptiſt will be the Baptiſt, doe hypocrites, doe worldly potentates, doe tyrants what they will or can; zeale is not tongue tide for feare; true deuotion is not ouer-awed; right godlines reſpecteth & dreadeth God more then man; it is not miſled or diſguized vpon by occaſiō; no heate of perſecution can exceed or ouercome the heat of zeale; he litle knoweth, what a propheticall, or euangelicall, or chriſtian ſpirit meaneth, that goeth about to daunt or quaile it for feare of puniſhment: faith is a freewoman, no bondwoman; chriſtian libertie is a braſen wall, an inuincible fort, an impregnable caſtle; fire in the boſome cannot be ſmothered, it will burſt out, it will ſhewe it ſelfe in the likenes: true zeale is the right fire of the ſpirit, it cannot, it will not be concealed and ſmothered, it will out in ſpite of all the tyrants in earth, yea in deſpite of all the diuels in hell; *Iohn* hath a propheticall eye to ſee, and *Iohn* hath a propheticall eare to heare, & *Iohn*, ſay or do the world what it liſteth, maugre the malice of the worlde, will deliuer and deliuer boldly what he ſeeth & knoweth. Philoſophers could ſay, that daunger and perill is the obiect of vertue, and Poëts could after their manner conſecrate the palme & bay tree: I will not ſtand to amplifie or exaggerate the matter;

matter; the truest philosophy teacheth the truest vertue, and the truest vertue least dreadeth the greatest perill, and all palmes in the world will sooner yeeld then the palme of faith, planted and ingraffed in a right christian hart, which seeth and beleeueth, as *Iohn* seeth and beleeueth, and therefore speaketh and crieth boldly, as *Iohn* speaketh and crieth, euen *the next day* after trouble, euen the day and hower before trouble, euen the day, and houre, and moment of most present trouble.

Then if the trumpet soundeth alarme to day, wee must to day display our banners, and fight inuincible vnder Christs banner; if God calleth vs foure times in one day, as he called *Samuel* foure times in one night. 1. *Kings* c. 3. v. 8. we must arise euery time, and go to our God, as he did to *Ely*, and say, *I am here, for thou calleſt me*. Bid vs then speake thy truth this day O God; and wee will speake thy truth this day. Call vs *the next day* to thee, ô Lord, & we will come to thee *the next day*. for if a Centurion saith to his souldier, *goe*, the souldier goeth, if he saith to another *come*, the other commeth, if he biddeth his seruant, *doe this*, his seruant doth this, *Math.* c. 8. v. 9. or else, he that heareth and knoweth his captaines will and neglecteth the charge, shall be beaten with many stripes, *Luke* c. 12. v. 47. or abide the peremptory discipline of Martiall law, euen present death: but thou art the generall in our armies, ô king of heauen, thou art our chiefe captaine, ô God of England; bid vs thy souldiers go, and we will go, God graunt, we go and runne the way of life; bid vs come, and we will come, I pray God, we come not out of the way; commaund vs thy seruants to do any thing, and we will do any thing with all our power, and giue vs after this Battle

tle, which we dayly maintaine and wage againſt the diuell and his two great Baſſaes, the world and the fleſh: that hire and thoſe wages, that are prouided and ready told out for all them, that fight a good fight vnder thy Inſigne for thy Church, yeſterday in the field, to day in the Cittie, and to morow in both, till they die to themſelues and liue to thee; *Eſai cap.* 40. *verſ.* 10: ô how happie, how right happie, how onely happie are they, which liue with thee this day, and the next day, and for euer? Thus much of the circumſtance of time, contained in this word, *The next day.* the firſt part of this hiſtory.

The ſecond part is the circumſtance of the Place, where the baptiſme of Iohn-baptiſt was celebrated and publiſhed among the Iewes: in which reſpect and conſideration I may reaſon thus: *In matters of greateſt importance and weight the manner of hiſtorians is, to ſet downe the place of the action and actor, to make their hiſtories credible,* ſeing all that is done, is done in ſome place: *but the baptiſme of Iohn is a matter of greateſt importance & weight: and therefore the place of the baptiſme muſt be named:* and ſo it is named in this chapter, and called *Bethabara* in the verſe going before. Yet *Chryſoſtome* in his 16. homily vpon this goſpell, turneth both verſes into one, as though it were neceſſary to ioyne the verſe of the place with the verſe of the ſpeaker. but to omit this grammaticall point, of ioyning & parting verſes, S. *Ierome* in his tranſlation, if that tranſlation be truly fathered vpon *Ierome*, miſcalleth the place *Bethania*. for *Bethania* is not beyõd Iordan, as this place is ſaid to be, neither is there any other *Bethany* but one. *Suidas* inuenteth a newe place *Thabara* which is not ſeene in all that countrie. beſides

this one proofe or rather reproofe *P. Martyr* addeth another ſure one, and concludeth, that the place of *Iohns* baptiſme was neere vnto Iordan, but *Bethania* far from that riuer, yea & ſo much farther from the deſert where *Iohn* baptized. Then ſeing *Bethania* is but 15. furlongs, that is, two miles within one furlong ſouthward from Ieruſalem, as is ſpecified in this goſpell. *c.8.v.18.* it cannot be the deſert of *Iudea*, which is at the neereſt by Stellaes map 80. furlongs, that is, ten miles eaſtward frō Ieruſalem, where Iohn-baptiſt abode: ſeing *Bethany* is on the foreſide of the riuer and *Bethabara* on the farre ſide, the gloſe cannot put the one in the others roome, vnleſſe it can put twelue miles into one hem; ſeing *Bethany* is the towne of *Martha* and *Mary*, whether Chriſt went and lodged, *c.11.v.1.* and *Bethabara* a plaine field beyond Iordan, except we turne a field into a towne, we muſt read *Bethabara* not *Bethania*, and ſo doth *Chryſoſtome* read, ſo doth *Theophilactus* read, and ſo doth *Origen* read, ſo doe our beſt old and new doctors read. Wherefore auoiding that old errour in Chorography, we rightly name the place of *Iohns* baptiſme *Bethabara* which is beyond Iordan. This place is the common highway and paſſage from Syria to Paleſtina by ferry, and therefore a moſt populous and much frequented place, ſaith *Gualter*: this is the place, which the Iſraëlites went through right ouer Iericho with their puiſſant & triumphant captaine *Ioſua*, while the water of Iordane was miraculouſly driuen backward on the right hand and on the left, and therefore a famous and wonderful place: *Ioſua c.3.v.16.* this is the place, where the inhabitants of mount Ephraim tooke the princes of the Madianites by the appointment of *Gedeon*, both *Oreb* and

Zeb

Zeb, and therefore a victorious and renowmed place: *Iudges c.7. v.24, 25:* a place both for the former excellencie and preſent vſe moſt fit for *Iohns* baptiſme, wherby we enter the highway to heauen, in which we tread the path that leadeth vs againſt our ſpiritual enimies, & by which we ouercome the kings of this worlde, and the chiefeſt in the waies of the ayre.

Theſe and other like cauſſes might be prouidently foreſeene of the Baptiſt. beſides theſe, he knew that he ought to teach his doctrine in the promiſed and holy land. *Luke c.1 v.16:* that his diſcipline chiefly reſpected the Iewes, where Chriſt ſhould come after him: that his cries ſhould be moſt heard in the deſert of Iudæa: that the more he perſuaded the Rabbies of Ieruſalem, the more his doctrine ſhould preuaile, and as it were take roote among the people: that the neerer he kept to that famous cittie in ſome open place, the further he was from ſuſpition of corner opinions and ſciſmaticall conueyance. for hereſies being in a ſort inward maladies and cankers: *2. Timoth. c.2. v.17:* go like a ſickneſſe from houſe to houſe, from dore to dore: but true religion ſeeketh no ſtarting holes, ſaith S. *Bernard*, and wiſdome ſtandeth without, in the high ſtreete, in the entrings of the gates, in the tops of high places, ſaith king *Salomon*, and lifteth vp hir voice in the plaine of *Bethabara*. So God ſendeth his word, as he giueth other his good benefits, the light of the firmament, the dew of the element, the ſprings of the waters, the fruites and gifts of nature, and the inſitions or grafts of grace are vniuerſall and common to men, he openeth his hands and filleth all things with plenty, ſaith the kingly prophet: *Pſal.145.v.16:* And as the Baptiſt preacheth here

in an open & great auditory, so did other saints of God and embassadors of the Almighty at other times, both to resemble with their whole imitation the property of God, whose cognisance they carried in their harts, and to make this one good the better by parting and dispensing it among a multitude, for in no place were the acts of the twelue Apostles & the seuen Deacons more seene, then in open synagoges and on festiuall daies: *Acts c.2.v.6. c.3.v.6,7. c.4.v.10. c.5.v.12. c.7.v.2. c.8.v.12. &c.* the Prophets call the heauen and earth, not one parcell or corner of heauen and earth, to heare their propheſies and instructions: *Esai c.1.v.2. Ierem, c.6.v.9. c.22.v.29. Micha c.1.v.2.* And *Ieremy* againe is commanded to crie in the eares of Ierusalem, to awake them frō their sleepe of sinne, that all the citie may giue eare; *c.2. verſ.2.* God speaking to *Ezechiel*, calleth him sonne of man, as if in him he spake to all mankind, *c.2.v,1,3,6,8. &c. Oseas* and *Amos*, and the rest call all the Israëlites, *c.4.v.1. c.3.v.1. Ionas* is sent to all Niniue, *c.1.v.2.* other men of God cal vpon whole townes, whole prouinces, all nations at once. *Ioel c.1.v.2. Abdias v.1. Nahum c.1. v.15. Sophony c.2.v.1,4, &c. Zachary c.2.v.7.* God giueth his lawe in the open face of mount Sinai. *Exod. cap.19. v.16.* Christ when he taught the eight beatitudes went vp to a mountaine. *Math. c.5. v.1.* a citie that is set on a hill cannot be hid; a candle must be set on a candlestick, to giue light to all that are in the house; ye are the light of the world; ye are the salt of the earth; let your light shine before mē; hide not your talent in a napkin; lay not your treasure vp in the earth; all things are created for mans vse; let Gods water run ouer Gods land and stop not the fountaines; deale thy goods among the

the needy; hoord not vp thy corne in time of need; he is my neighbour that doth me good, though he dwell in Samaria; loue the godly for his vertue, & the wicked, to win him to God that made him; while we liue, let vs doe for all men; and this communion we all acknowledge both euening and morning in our Creede and Lords praier, whereas in the one we beleeue the communion of ſaints, which is, with one minde and agreement in mutuall concord to ſerue God in hearing his word and receiuing his Sacraments, and in the other, when we call God our Father, and pray him to forgiue vs our ſinnes, to giue vs our daily bread, to deliuer vs from euill, not to ſuffer vs to be tempted, praying euery one for the whole catholicke church of God, not each one for himſelfe. *For, if the vngodly ioyne togither to ſtrengthen themſelues, much more ought the righteous to be one hart; and if the Macedonians ſee before them a hill full of enemies, that ſeeme big and terrible a farre of, they will be in a readineſſe for them all togither, and though in prooſe they find them to be but apes of Imaus, yet they will remember to go togither much more then thoſe apes*; and if *Nabuchodonoſor* the king of confuſion willed his herauld to crie aloud: *be it knowne vnto you*, ô people, *nations, and languages, nobles, princes, iudges, dukes, counſellers, receiuers, officers, and all the gouernours of the prouinces, that when ye heare all the inſtruments of muſicke, ye fall downe and worſhip the golden image in the plaine of Dura. Daniel c.3. v.1,4.* then ſhall the Baptiſt ſent from the Emperour of the worlde, to whom all the earth is as a pins point or moate in the ſunne, take the voice of all waters, of all thunders, of all earthquakes, of all windes, of all trumpets, of all voices, and ſpeake to al the plaine of *Bethabara*, to all the hils of

Canaan, to all the birdes of Aſia, to all the trees of Europe, to all the beaſts of Africk, to all the fiſhes of America, to all reaſonable and vnreaſonable men, to all godly Chriſtians & vngodly Pagans: *Attend all ye countries, kingdomes and empires of the wide world, attend likewiſe ye principalities cæleſtiall, that when yee heare the voice of Gods Embaſſadour in the deſert, or out of the deſert, yee fall downe proſtrate vpon your faces, and with euery inward and outward part of minde and body, reuerence, magnifie, and adore this pure and vndefiled Sacrament of Baptiſme, ordained of God, and miniſtred firſt by me, and worſhip this Chriſt, the viſible image of the inuiſible God, which is able to ſaue you, and readie to crowne you in the day of his great viſitation. But confounded be all they, that worſhip and fall downe to carued or mouldten images, and delight in vaine Gods, worſhip him all yee Gods. Delphos ſhall be as Sodome, and Dodona as Gomorra, the braines of Chaldees ſhall become rotten, and all iugling of the Eaſt ſhalbe forced to crie out with Thamus the Ægyptian pilot, Pan is dead, and Satan is dead, and the liuely goſpell of Ieſus is preached to the Iewe and Gentile, to the bond and free in this time of grace and peace.*

This might be the voice of Iohn-baptiſt in the wildernes, and in effect this was the meſſage of Gods crier in *Bethabara*, whether any one may come, and pay no mony for comming in, where all may heare without loſſe of time, and get endleſſe and vnſpeakable treaſure for going onely for it, the way is plaine, the paſſage is not ſtopped, *Bethabara* is the ioy and hope of ſinners, it is a common for all womens children to come to, for all childrens children to abide in, and be fed with the bread of life which is better then *Manna*, and drinke the water of euerlaſting life. Then let all come from the North

North climats and the South to be baptized, let all gather themſelues togither which dwell in the Eaſt & the Weſt, to be purified in *Baptiſme*, not only with the baptiſme of *Iohn* with water to repẽtance, but with Chriſts baptiſme with the Holy-ghoſt and with fire to immortality. So they ſhall reuiue that were dead in ſinne, they ſhall be graffed into the true oliue, which were wilde branches, they ſhalbe freemen of God, that were bondſlaues of the diuell, they ſhall be indued with all goodneſſe, which were imbrued with all naughtineſſe; ſo good is our God that ſhutteth no man out of dores which waiteth on him, ſo louing is our Lord, which refuſeth none ſuch as are ready with their oile of good workes and lamps of good faith burning in their hands and hartes prepared. 2. *Peter c.* 1. *v.* 5, 10.

Now, beloued, is any one of vs vnwilling to go, where we may go ſo eaſily and ſo pleaſantly? where we may abide ſo ſafely and happily? the dull aſſe, euen the aſſe which is ſo dull will run through thin and thicke, through water and fire, to ſaue hir young foales, ſaith *Pliny l.* 8. *c.* 43. and ſhall not Gods people and pupils be quicker in loue then a dull aſſe to ſaue their owne liues and ſoules? If *Iohn* had baptized in the midſt of the fiery and ſulphurous lake *Aſphaltites*, or in the noyſome dungeon of *Panium*, frõ whence the riuer Iordan floweth, as the lateſt Hydrographers haue iudged, *Sabel. Ennead.* 1. *l.* 2. and *Munſter l.* 5. *Coſmogra.* neither the heate of the one, nor the ſmel of the other ſhould haue ſcared vs at all: and ſhall we for ſhame not girde vp our loines and ſpeede vs apace to ſo open a place as *Bethabara* is? O come vnto me all ye that are blacke and red with ſin, ſaith the ſpirit of *Iohn*, and I will purifie you, as *Naaman*

was

was clensed of his snow white leprosie with washing himself obediently (after a proude pause) seuen times in Iordan. 4. *Kings* c. 5. v. 14. O Christ, we come to thee in our baptisme, by thee we cast of our old skinne and old man in baptisme, ô son of God, euen as *Naaman* washed of his foulenes in Iordan, therein prefiguring our holy christning. therefore, as that riuer Ior and that riuer Dan concur and ioine both togither in Iordan, and make the streame bigger, so we beseech thee that both the powers of our bodies and the powers of our soules may by spirituall infusion of thy grace come togither in thy holy sacrament of baptisme, and each of them help other in faith, the one as instrumẽtall, the other as principall, and increase it greatly in aboundance of godly works. and because such is our corruption, that we are all ouer dead flesh and fainting spirit, giue vs in mercy that grace for thine owne names sake, as may not be hindered with the lusts of our fleshly natures, but passe freely and flow plentifully in all our actions, as the riuer Iordan runneth through those miry lakes Samachonitis and Senezar, and yet remaineth vndefiled at *Bethabara*, though it mingled it selfe before with defiled waters, (a parable of a regenerate man) it findeth the laudable water againe which was missing for a time, it riseth & runneth from the corruptiõ wherby it stayed a time, & it breaketh companie with those infected fens, and neuer feareth the words of *Solinus*, of *Sigonius*, or any other controller any more, being now a perfit conuert in *Bethabara*, and now by Gods will not the worse for that former ill companie and neighborhood. O Lord our gouernour, how excellent and wonderful are thy workes in all the world? *Psalm.* 8. euen the God of

Israël

Iſraël, he ſhal giue power & ſtrength vnto his children; bleſſed be God. *Pſal.*68. yea if they walke through the valley of the ſhadow of death, & ſeeme to die, as a ſhadow looketh like a body, yet will they feare no euill. *Pſal.*23. for euery valley ſhall be exalted. *Eſai c.*40. *v.*4. Much might be ſpoken comparatiuely of this riuer, to the comfort of ſinfull and miſerable men; but it is ſufficient here, to note in a word, that the fardeſt ſide of this riuer from Ieruſalem, is named a *place beyond Iordan*. ſo the Euangeliſt writeth by a proſopopœa in the perſon of one dwelling in Ieruſalem, and in his owne perſon abiding at *Epheſus*, when he wrote this goſpell, and accounting contrariwiſe the banke of the riuer which is nigheſt the citie *before Iordan*, becauſe they of Ieruſalem and of the Weſt countries went ouer and *beyond Iordan* to *Iohns* baptiſme. Thus much of the circumſtance of place, the ſecond part of this hiſtory.

The third part is the circumſtance of the perſon here mentioned; and is either iudging and iudged, or hearing and ſtanding by. the iudgement is giuen by *Iohn*, it is giuen of Ieſus, and receiued of the Iewes, which ſtand about him. of *Iohn* it is written, *he ſeeth Ieſus*; of Ieſus it is ſaid, *he commeth to Iohn*; and of *Iohn* it is ſaid, *he ſaid* to his diſciples, and the reſt. ſo that the whole aſſembly in *Bethabara*; and all other which heard his saying euer ſince that day to this, or ſhall heare it to the worlds end, were, and are, and muſt be auditours of the Baptiſt, and witneſſes of his bleſſed word. In the ſight or obiect of *Iohn*, as it is here ſet downe, two conſiderations are worthy the marking: one is, the phraſe of ſpeach, the other is, the certainty of the hiſtory: for nothing is more certaine in actions then that which is

seene, neither am I so sure of that which I know by another, as of that I know of my selfe. *Pluris est oculatus testis vnus quàm auriti decem, Qui audiunt audita dicunt, qui vident planè sciunt*, saith *Plautus* in his *Truculentus* against those braggers which wil be credited by telling of warly acts that they neuer saw, among them that are as wise as themselues; though *Apuleius* in the entrance of his *Florida* would turne that sentence another way, and make one eare worth ten eyes, in discerning a mans wit more by hearing him speake, then by seing him moue, because *Socrates* said to one, Speake man, that I may see what thou art; yet heare to the eare boroweth of the eie his word of knowledge and certainty, and I warrant them both, they trusted their owne experience more then other mens; and with this certainty S. *Iohn* approueth his doctrine. 1. *Epist. c.* 1. *v.* 1, 2, 3. and thus doth S. *Peter* reason for himselfe. *Acts c.* 4. *v.* 20. and thus in questioning *de facto* no better answer then, I saw it: so *Dares Phrygius* a Troian of Antenors faction is more credible then *Homeronida* made about 280. yeares after the war: so that Autopsia of *Dioscorides* is more credited thē *Plinies* great Acroamaticals: and *Salust* writeth the more effectually of Numidian wars betweene Iugurth & the Romans, because he had trauailed the countrie and viewed the places of their conflicts: and to omit Thucydides, Cæsar, and other which did the like, S. *Ierome* writeth to *Rogatian*, that he went to Iury and walked through it, that he might more easily perceiue the Acts of the Bible in a surer sort, according to that auncient rule; without eyes we can haue no Chorography, or Chronology, and without these two Historie is stone blind being properly named of seing, which the greeks

call

call ἱστορικὸν. The phraſe hath it in an enallage or exchange of time, by putting the preſent time for the time paſt, (for this was not written when *Iohn* ſaw Ieſus, but threſcore yeares afterward at the leaſt) *Iohn* ſeeth, *videt*, βλέπει; which proprietie and idiome hath a great and liuely grace in a hiſtory, while wee ſuppoſe that to be in preſent doing which is already done and paſt. it is a mans nature commonly, to marke and perceiue things preſently obiect to our ſenſes with more integritie & leſſe doubtfulnes, then either to remẽber things ouerpaſſed, or foreſee things to come, euen as the functions & duties of the body are more eaſily performed then the duties and offices of the mind. Thus it pleaſeth the ſpirit, to apply his phraſe to our capacitie in this text and many other, and chiefly to deſcend in matters of knowledge and of faith, in attributing members and affections and actions vnto God, in deſcribing the ioyes of heauen, and the paines of hell, as all doctorall Fathers write, and as it appeareth in all art and reaſon; leſſe if he ſhould aſcend and ſpeake proportionately to the immeaſurable proportion of his wiſedome, wee could no better vnderſtand his owne proper phraſe, then theſe our eyes can looke into the ſunne: as a good and gratious prince wil talke plainely and ſimply with his plaine and ſimple ſubiects, and a louing teacher perſpicuouſly to his yong ſcholers.

Concerning the vſe of the hiſtory, *Iohn* firſt *ſeeth* and then *ſaith* what hee ought to ſay, To teach vs, not to ſpeake at auenture whatſoeuer cõmeth to the tongues end, but to tread and trie our ground circumſpectly, & do that we ought in reaſon and right, not what we liſt in affection & daliance. let thy eyelids direct thy waies

before thee: *Prouer.c.4.v.25.* the wiſe mans eyes are in his head, ſaith the Preacher, *c.2.v.14.* Looke with Iohn-baptiſt and then ſpeake with Iohn-baptiſt, *vnleſſe you will ſpreaken you cannot tel what, and be like thoſe mighty new wits, that would be doctors of the law, and yet vnderſtand not what they ſpeake, neither whereof they affirme.* 1. Timot.c.1. v.7. *but haue erred from all lawe of religion and honeſty, and are turned vnto vaine iangling and euen very piperly ſcurrility; like that curſed Cham, from whom al wicked ſects began, or worſe then he toward their reuerend Fathers and ſpirituall Lords, delighting to ſee and lay that naked, which bleſſed Sem and good Iaphet in all modeſty deſire to couer from their owne and others eyes:* Geneſ.c.9.v.22,23. *Of which kind of creatures thoſe inward cynedi, S. Paul warneth al godly chriſtians; and not vnlike thoſe lothſome mannermongers, that count it fineneſſe to note filthines, and thinking others ſenſes worſe then their owne, will not ſticke to ſay, looke here, ſmell there, ſoh, feele or ſee I pray, did you euer know the like? whereas they ſhould ſay, ſmell not vnto it, looke not on it, or rather not once note it; of which thankeleſſe remembrancers and needleſſe inquiſitors their good maſter* Galateo *biddeth them in the authoritie of his greyheaded courtierſhip not to take example, like hogges that runne from the hearbs to a new muckhill, for feare of breeding offence to no purpoſe:* as I would be ſory to breed diſliking in any elderly, learned, well ſpokē man, be it *Aretius probl.theol. de Matrimonio.* or Biſhop *Ponet. c.6.* of his *Apolog.* or other his friends, for naming the author that here ſaith well, and elſwhere perhaps amiſſe.

Then ſee and touch with *Thomas* the apoſtle, and then beleeue with *Thomas* the apoſtle, who was ſo ready and reſolute, to go & die with Chriſt his Lord; *Iohn c.11.v.16.* and yet too would prouide to ſtand on a ſure ground

ground when time was for all that reſolution, and then became more incredulous and ſcrupulous then other in his happy foreſight, vntill he had a manifeſt anſwere in ſeing and touching, which might ſtop all Antichriſtian obiections in lateſt times. Many haue deſired, to ſee and touch Chriſt in the fleſh, to ſee their intelligible felicity in ſenſible proofe, as namely S. *Auguſtine* did, like a good harty ſubiect, that wiſheth to ſee the Prince of his country, of whom al good men ſpeake, and himſelfe thinkes moſt honorably: yet bleſſed are all ſuch, as ſpeake, and beleeue, and haue not ſeene; *Iohn c.20.v.* 29. the rather, becauſe they which report this vnto thē, report no more then they haue ſeene and heard, *Acts c.4. v.20.* The Apoſtles eyes were the eyes of Chriſtians, God grant our eyes may be as cleere and ſteady as their eyes were: their eares were our eares, ô that we could ſhut them from vanitie and open them to verity, as they did; that the word of *Eſai* be not found in vs; *they ſhall ſee with their eyes, and not perceiue, they ſhall heare with their eares, and not vnderſtand, c.6.v.9.* but that firſt we may ſee him, and then like him, and then loue him, and then know him within & without, *Intus & in cute*, his deity and humanity, and conuey the image of his countenance into our harts by the moſt quick and hot ſpirit of his word and law, that our veines and marow, and ſo conſequently by them all other partes may be fired and inflamed with this *light of man*, & *Morning ſtar*, and *Sunne of the day*, & *loadſtar* alwaies, euen Ieſus *Chriſt*, and make vs in colour and nature like to himſelf, as one neighbour grape taketh colour of another, God being the husbandman, and Chriſt the vine, and Chriſtians the branches, and their works the grapes, *Vuæ, conſpecta*

liuorem traxit ab vua, ſaith *Iuuenal. Satyra.* 2. The ghoſtly and bodily forefathers deſired to ſee this day, and they liued and died in this hope: *Luke c.* 10. *v.* 24. the prophets foreſaw his comming, both *Eſai c.* 2. *&* 7. *&* 9. *&* 11. *&* 35. *&* 42. *&* 49. *&* 53. *&* 60. *&* 65. and alſo *Ieremy c.* 31. *v.* 33. *c.* 32. *v.* 40. *c.* 33. *v.* 20. and other: and they which go afore him, crie and ſay, *Hoſanna, thou ſonne of Dauid, bleſſed be he that commeth in the name of the Lord, hoſanna, thou which art in the high heauens: Mark. c.* 11. *v.* 9, 10. and all ſuch as are true in hart, ſhall be glad, and ſay, Saue vs we beſeech thee, O praiſe the Lord, *Hoſanna, Alleluia.* Thus was blind *Bartimæus* glad, to heare him, by whom he might receiue his ſight, and byandby he ſaw the light of heauen. *Mark. c.* 10. *v.* 49, 52. thus was *Simeon* glad and willing to die, when he had ſeene this ſaluation and conſolation of Iſraël, which was prepared to be the glory of all people. *Luke c.* 2. *v.* 30. Thus the angell of the Lord bad the ſheephards go to Bethleem, and ſee their Sauior, & with him an army of heauenly ſouldiers that praiſed God & ſaid, *Glory to God in heauen, and peace in earth, & goodwill toward men*, ſo notably they were ſtirred vp and euen rauiſhed with this bleſſed ſight, *v.* 12, 13. thus the wiſemen of the Eaſt, euen where all men are of quicke and winged wittes as *Herodianus* iudgeth *lib.* 1. and moſt of all other, the wiſemen ſelected from the reſt, with great wonder ſaw the ſtarre of Chriſt, which was neuer ſeene in their Vranoſcopies before, and went euen from Perſia to Bethleem, to ſee himſelfe more diuine then the ſtarre, not caring for all thoſe paraſanges & furlongs that were betweene their owne country and Iudæa, but ſtill and ſtil feeding vpon their heauenly meditation, at laſt came vnto him, and worſhipped

worſhipped him with ioy and gladnes, with their myters in their left hands, and their preſentments of gold, of myrre, and of frankincenſe in their right, *Myrrham homo, rex aurum, ſuſcipe thura deus*, ſaith *Claudian* in his Epigrams. *O man take myrrhe, ô king take gold, ô God take incenſe. Math.c.2.v.2.* Thus the famous queene of Saba, and all the world in thoſe dayes came from farre countries to heare the wiſedome of Salomon. *1.Kings c.10. v.1,2,24.* and behold a greater then *Salomon* is now in *Bethabara*. Thus *Iacob* the ſonne of *Iſaac* ſawe a ladder ſtand vpon the earth, the top whereof did reach to heauen, and he called that place *the gate of heauen. Gen.c.28. v.12,17.* but we ſee not in a viſion, as he did, we ſee in the noone day the ſon of the hieſt before vs, we ſee apparantly the ſonne of God before our eyes, *Cuius aſpectus decens*, ſaith *Salomon* in his *Song c.2.v.14.* and whoſe aſpect is more happy, may England ſay, then all the trines, and ſextiles, and coniunctions, and fortunate aſpects of the beneuolent ſtarres.

To be briefe, in this one word, *ſeeth*, is the fond and fantaſticall hereſie of *Marchion* with the hereſie of *Manes*, manifeſtly ouerturned and condemned for euer, of which two, *Marchion* thought Chriſtes body a phantaſticall one, that is, like ſuch bodies, as we ſeeme to ſee in our ſleepe, which are but thoughts: *Epiphanius hær.42. l.1.tomo.3.* The other as fanatically imagined his body to be aiery and ethereal: *Hæreſi.66. l.2. tomo.2.* But becauſe his body was viſible fleſh, and he did eate viſibly, and hunger, and thirſt, and ſuffer on the croſſe ſenſibly, it is ſenſeles madnes, and mad imagination, to account it cogitatiue or aëry, neither of which two can be ſeene with eyes of fleſh.

Thus

Thus much of the firſt perſon Iohn-baptiſt who *ſeeth Ieſus*, and beholdeth him ioyfully, and is no leſſe glad, to ſee his bodily preſence now, then he was to heare the voice of *Mary* Chriſts mother, when he lept for ioy extraordinarily & moued ſtraungly in *Eliſabeths* womb long before. *Luke c.1. v.41.* a wonderfull and moſt rare worke of almighty God, that an embryon of ſix moneths old ſhould expreſſe the affection and paſſion of ioy, and leape for ioy in his mothers wombe; not al the wiſemen betweene *Indus* and *Nilus* could then match this example with the like. But, as he then reioyced like an infant in leaping, ſo he now ſheweth his gladneſſe like a man in ſpeaking; as before, *mutus etiam Chriſtum loquebatur*, ſaith *Brentius*, ſo now, *ignotus ignotum de facie monſtrat digito*, ſaith another vpon that text. two moſt notable and excellent miracles in Iohn-baptiſt, which neuer before, nor ſince that day were knowne by any other. we cannot iudge of him, whom we neuer ſaw, as he did; wee muſt hope the beſt in Chriſt Ieſus, wee muſt beleeue, and vnfainedly beleeue in him, & looke for the chiefeſt ſight of ſights, by his, and in his, and through his meanes; the ſight of his wonderful diuinity, the ſight of his glorious maieſty, the ſight of his euerlaſting and moſt ſoueraigne throne, the ſight of his high court in heauen, and the light of the higheſt heauen, a ſight that maketh vs contemne and refuſe all other ſights, a ſight in compariſon whereof all ſights beſides are but vanities and follies, yea triumphs, amphitheaters, and coronations, and all the pictures and dies of May and Iune, are but very gaies and gugawes, but very duſt and miſt in our eyes. See to this ſight, beloued brethren, haue an eye, haue a daily eye to this ſight, let

let other vaine and momentanie ſights paſſe by as faſt as they come by; looke into heauen with S. *Steuen*, and looke vpon Chriſt Ieſus ſitting on his Fathers right hand with S. *Steuen*. *Acts c.7. v.55, 56.* and becauſe his bodily preſence cannot be had, we muſt ſee him & behold him with our ſpirituall eyes moſt intẽtiuely & ſpeculatiuely, exceeding that Platonical *Phrõtiſtes* without compariſon, by looking on him with the eyes of true loue, true faith, and true zeale, both now & euer lifting vp our harts aboue all viſibles in the earth and in the skies, being carried vpon the wings of praier, of angels, of chriſtian perſuaſion: and then ſee how our God almighty ſitteth moſt gloriouſly in vnſpeakable maieſty aboue the ſtarrie heauens, and worſhip him accordingly; ſee how our Sauiour almerciful in his moſt effectuall diuine eloquence pleadeth for vs before the tribunall ſeat of God, & worſhip him accordingly: ſee how innumerable and infinite millions of Angels in all humilitie and reuerence awaite and attend vpon him, and worſhip him accordingly, euen with reuerend feare of ſo holy a temple and iudgement place; ſee, how on euery ſide ſeates are built vp from the beginning for the bleſſed children of God the father, and labour to enioy one of thoſe happy ſeats in Gods kingdome: ſee, how all things beneath here tremble & proſtrate themſelues before this throne of heauen, and deſire day and night, houres and minuts of houres, deſire with feruent praier and faithfull works of the ſpirit, pray in ſeaſon and out of ſeaſon, at all times, no time amiſſe, that we may ſee & continually ſee the ſanctification of Chriſts name in heauen, ſee his kingdome come in heauen, ſee his will done in heauen, as we haue ſeene theſe three in earth,

and enioy that kingdome of kingdomes, that power of powers, that glory of glories for euer and euer.

The ſecond perſon named here is *Ieſus*, who cõmeth from Galily the lower. *Math.c.3.v.13.* from the citie Nazareth, *Mark.c.1.v.9.* his owne citie. *Luke c.2.v.39.* where he dwelt. *Math.c.2.v.23.* whereby he was called a Nazarite of his friends in his life, & of his foes vpon the croſſe. In which reſpect without king *Hyrams* leaue and *Nathanaels* too, we may rightly call it Galily, by a fairer name then Cabul is, and ſay boldly, that all our good without any queſtion commeth from Nazareth, and that all tongues of the Phœnicians cannot make Galily ſound diſpleaſantly in chriſtian eares. *3.Kings c.9.v.13.* Then whither is thy beſt prophet gone, ô Nazareth? whither is thy beſt beloued ſauiour gone, ô region of Galily? whither is thy mightieſt prince gone, ô *Zabulon*, which canſt handle the pen of a writer? are not theſe things noted and regiſtred in thy booke? He is gone by mount Tabor, hee is gone ouer the riuer Chiſon, & it is like he is paſſed by Salẽ into the tribe of Ruben beyond Iordan, to go to the meek, to the poore in ſpirit, to the peacemaker in the valley of *Bethabara* between Iordan and the riuer Arnen, the meeke Iohn-baptiſt, euen the greateſt & leaſt among womens children. Ariſe *Zabulon* and waite vpon him, and thou *Iſachar* prepare thy ſelfe and folow him, ye Samaritans & Rubenites giue your attendance, and all ye ſtates of all cities reioyce in the ſtrength of your ſaluation, but ſpecially let *Beniamin* and *Iuda* go forth and welcome him that is the perfection of your rulers and kings, make haſt ye citizens of Ieruſalem, and ſtrow oliue branches in the way, for all vertues, all wiſedome and happineſſe

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accõpanieth him: let litle *Zachee* climevp into the trees, and ſee him a farre of, and let all chriſtian ſoules reioice at his comming, as it were the cheerefull riſing of the warme bright ſunne after a long ſtormy and darke winter night. The Atheiſts ſee him come, & bid him ſtand backe, the Papiſts ſee him come and turne their backes, all men ſee him and they looke aſide, vnles they be the litle flocke, for he commeth, for he commeth to iudge the world and his people with the truth. What? but cõmeth Ieſus and ſaith not one word to his people in ſo great a company? Yea verily, he openeth his mouth to ſpeake all the way, his lips drop like hony combs, milke and hony are vnder his tongue, his talke is comely, his pace ſtayed and ſoft, his hands are ſpred abroad like the curtaines of *Salomon*: and to the weldiſpoſed mind he ſaith comfortably, *I come to thee and bleſſe thee, Exod. c.20. v.24.* to the faithfull hart he ſpeaketh mildly, *Come and ſee the workes of the Lord, Pſal.46. v.8.* to the elect people he crieth out ſtrongly, *Behold your redeemer cõmeth, Eſai c.62.v.11.* to the poore Publicane and wretched ſinner he calleth aloude, *Come to me all that be weary and laden. Math.c.11.v.28.* and to all mankind he ſaith generally, *All that haue any zeale, come after me. 1.Macha. c.2. v.27.* Then let vs all, for we are all ſinners, let vs anſwere him with one hart & voice, *thy kingdome come*, euen ſo Lord Ieſus come quickly, come vpon the wings of the winde betimes, that we may the longer behold thee, come into thy garden, and gather myrrhe with ſpice, and looke to thy vine: euen ſo my God make no long tarrying, euen ſo Lord Ieſus come ſpeedily and tarry not. Behold he is comming, ſaith *Iohn*, I ſee him, and now he is euen come, ſee you to it, and behold, ſeing I haue preached

him many a time, and haue now almoſt made an end of baptiſme. then why was this time chiefly appointed for his comming? that *Iohns* iudgement of him, whom he had not ſeene before that day, the one dwelling with carpenters, as the pure ſunſhine is otherwhile in a corner, the other in the wild deſert, might not ſeeme to proceede of kinred or acquaintance, ſaith *Muſculus*, but from the integritie of a ſincere minde?

But, to what end and purpoſe ſhould Chriſt come to *Iohn*, whoſe worke was the baptiſme of repentance and remiſſion ſins? ſhall he come to be baptized, whoſe purenes exceeded the purity of all Sacraments? though by doctrine he ſhould not come, and be taught, as it were his owne booke, yet by diſcipline he vouchſafed to come to baptiſme in his manhood, as he allowed circumciſion in his childhood. *Luke c.2. v.21.* and vpon this conſideration the Baptiſt ſaith vnto him; *I had need to be baptized of thee, and comeſt thou to mee?* but Ieſus anſwered, by the reaſon of permiſſion, not of dutie: *ſuffer me now, for thus it becommeth vs to fulfill all righteouſnes, & though it be not neceſſary, yet is it requiſite for me to be baptized, ſeing this is one rule of diuine iuſtice, and I muſt not breake mine owne rule: beſides it is my fathers will, that in this time of my humiliation with men I ſhould be wholy like one of my brethren, and becauſe the Father and I are both one, his will and mine are both one. For if Iohn which came from God alloweth baptiſme, how can I the Sonne of God diſallow it? if I cannot miſlike it, then is it verily a good and godly inſtitution. if it be good, what ſhould hinder me from receiuing it? and therefore maruell not, if I come for baptiſme, elſe what might the people ſay? Can he bid vs doe any thing, that himſelfe can not do? ſhall we take that which our teacher refuſeth? thus*

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the people is ſlender and tender in faith, it is moueable and remoueable, it maketh euery ſtrawe a blocke, it is offended with ſmalleſt things, and that they may not conceyue any thing amiſſe, I am come to this baptiſme, & thus it is fit for me, to fulfill this righteouſnes. Math. c. 3. v. 14. 15. How can we heare theſe wordes of our Sauiour and not marke them diligently for their truth? how can we marke them, & not examine them fully for our inſtruction? how can wee examine them, and not learne theſe leſſons duly for our actions, euen leſſons taken from Chriſts owne example, the ſureſt precept of all precepts, the true prince and prelate and preſident euer of all examples? For, if Ieſus who was *Iohns* good Lord and maiſter, and *Iohn* by his owne cõfeſſion not worthy to vnlatch his ſhoe, diſdained not the order of his ſeruaunt *Iohn*, as afterward he humbled himſelf vnto his Apoſtles, *c. 13. v. 13. Where neuertheleſſe he pronounceth himſelfe to be their Lord, not with deſire of glory and inſolencie, but of edifying and inſtructing them, ſaith Muſculus (for the authoritie and reuerence of Lordſhip is one furtherance to perſuaſion)* what a worthy Caueat is this for all chriſtians, if they will deſerue the name of Chriſtians? not to thinke ſcorne of taking good by any Chriſtians their inferiours. are inferiours not ſo wiſe as they? neither was *Iohn* ſo wiſe as Ieſus very wiſedome it ſelfe. are inferiors poorer then they euen? ſo was *Iohn* poorer then Ieſus. are inferiors leſſe gracious then they? this preeminence of fauour & all other had Chriſt of *Iohn*, and yet is he content and willing to ſubmit himſelfe to the participation of *Iohns* baptiſme, as princes receiue the miniſtery of their eccleſiaſticall ſubiects, becauſe it is the appointment of God wherevnto they likewiſe are ſubiect with their miniſters.

nisters. If Christ equall with God humbled himselfe thus vnto his seruant *Iohn*, what exceeding great humilitie must we vse toward God almighty the great Lord of all? when as both our duties bind vs to his Statutes, and the least neglect of them is a grieuous hinderance and stumbling blocke to the weake ones, to breede a misliking in vs, or a suspition in themselues. Thus it seemeth good to our gratious & merciful Messias, to teach vs the waies wherin we must walke, to set a lanterne by our paths, and to guide our feet into the way of peace and meekenes. God grant, this prouerbe may be heard in our dwellings, *such a sauiour, such saued, such a prince such people, as the Lord Christ is, so are the seruants of his family*, that we may be like him in charitie, in faith, & humilitie. charity with truth, not with falshood; faith with the godly, not the wicked; humility with Gods chozen and annointed people, not *with the reprobate scorners and Mammonistes of the world. Seeth no stones; wash no nigroes; cast not pearle to beasts*. So not onely the prophets foresight shall be verified in his comming, not onely the Euangelists history will proue him to be come, but the very expressed image and resemblance of his vertues & graces in his schollers and professors will conclude, That he is come to keepe with vs and keepe vs, to feed among vs and feede vs, neuer to forsake vs in this life, or in the life to come. Where then may the Iewes sentence appeare but in the court of vntruth? where ought it to abide but in the synagog of all abominatiō? which of their faces can freely shew it selfe without shame? what Rabbin of their schooles dare once put forth his head and say? *that Christ is not come*. or if the stifnecked Iewe, or other Iewish proselite wil once say thus much,

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to trie vs, let vs passe by the reasons of *Athanasius* in his booke of the Incarnation, & such other treatises of like end and effect, and looke into the gospell of S. *Mathew*, the gospell of God, and from the 11.*c.* *v.*5. bring this infallible reason and proofe against him: *By whose power the blinde see, the lame go, the deafe heare, and other diseases are healed, and the gospell is preached to the poore, he is the true Messias; But by the powerfull worde of Iesus the blind see, the lame go, the deafe heare, and other diseases are healed, and the gospell is preached to the poore; Ergo, Iesus is the true Messias*, neither can we iustly looke for any other. Concerning the proposition, or prophecie of *Esay*, *c.*35. *v.*5,6. it must need be true in both parts, because it came from God himself, as may euidently appeare by the distance of time betweene him and Christ. No man could tell afore by any possible art of men, what should come to passe 800. yeares after, vnles he had withall bene supernaturally and incomprehensibly inflamed and informed by the diuine influence and breath of Gods holy spirit. As prognostical sciences may foresee, and stand vpon probable grounds & necessary too sometimes, so God can by his omnipotēcy turne the adiuuant & mediat causes as he turneth the waters in the south, & hath the hartes and thoughts of kings, and gouernaunce of all things in his hand, to throw them at his pleasure on euery side, yea and ouerthrow them, when he thinketh best, euer still holding his woord vpright & making it infallible as himselfe. So that not all the impudent lies of Mecha, Mahomets countrey, or of Medina Talnabi the place of his Sepulchre, not all the magicall feates of other men reckoned in *Picus Mirandula*, in *Cardane* and other such, can once preuaile against this argument, seeing

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ing that as ſome men in phiſicke haue wrought ſome like cures, yet neuer any one performed them with a word of his mouth only, as our Meſſias did in moſt wonderfull maner incomparablie, whereupon that old prouerbiall verſe was rightly made:

Chriſtus vim verbis, vim gemmis, vim dedit herbis,
Verbis maiorem, gemmis herbiſque minorem.

Chriſt gaue a power to the ſtone and the flower in works of phyſicke, but his almightie word is more powerable then all herbes and ſtones. And this is one of the three corner ſtones of our building and faith. for that antichriſtian fabulous report of *Veſpaſians* miraculous cure is but a dreaming deuiſe in honor of the idol Serapis, it is anſwered in it ſelf, and euen iudged by the Autors *Suetonius* owne words, a very toy: *vix fides, & ne auderet, & tentauit*, by the words of *Tacitus, irrideri, & aſpernari, & metuere*, or a deluſion of Satan the ſire of deceites; like that in *Pharaos* Magicians, *Exod. c.7.v.* 11. and that in the counterfette cranke at Saint Albons in Hartfordſhire, deluding many with fayned woonderments, til *Humfrey* the good Duke of Gloceſter deſcryed him; neither doubt I, but that *Cythræus Mone-alethia* of *Suetonius* is moſt falſe herein; and the rather, becauſe *Tacitus* in his 20. *lib. Annal.* as forward and more hote in Antichriſtianiſme then *Suetenius*, telleth the ſtrange healing of one man blinde, and another withered of one hand, by *Veſpaſian*, but *Suetonius* of a blinde bodie and a lame of one legge; neither doeth his *manu æger*, and this *debili crure* agree better, or preuaile more with an aduiſed Reader, for truſting their report, which beſides diſagreeth with it ſelfe in the agent, not onely in the patients, while *Suetonius* ſaith nicely, how hee healed

led the legge with an only touch of his heele, *calce contingere*, but *Tacitus groſly*, with ſtepping and treading vpon it, *pede & veſtigio calcaretur*, then the witneſſe of the two falſe Elders againſt *Suſanna*, preuayled with *Daniel* & the Iſraëlites, when one Elder accuſed her of whordome committed in her garden vnder a Lentiske tree, the other telling the ſame tale, anſwered, that ſhee lay with the young man vnder a Mirtle tree, and by diſſenting from themſelues, were iudged to die the death which was appoynted for her, and were iuſtly ſtoned.

To leaue this common place of compariſons, the ſecond proofe and groundworke may be ſquared and faſtned in this ſort: That the Prophetes word foretelleth, which is Gods owne word, when it proueth true, muſt be reuerenced as the trueth: for God is only true, and in him is no maner or ſhadow of falſhode. But the Prophets word foretelleth which is Gods owne word, that the Meſſias ſhall come within a time appointed, & this proueth true: for *Daniel c.9. v.25, 26.* writeth thus: After 69. weekes, that is, 483. yeares, the Meſſias ſhal be cut off; reckoning a week not of ſeuen daies, but of ſeuen yeares, as it is vſed in *Geneſis, c.19.v.27.* and in *Leuiticus* more plainly, *c.25.v.8.* in which time thus definitelie appointed, & ſhortly after, Chriſt came in the fleſh, and liued & died in the fleſh, as is eaſily proued in this or the like computation: from the ſecond yeare of *Darius Longimanus*, when the kings commandemẽt went forth, to bring againe the people, and to buylde Ieruſalem, *Eſdras c.4.v.24. Agge c.1.v.1.* to the beginning of *Alexanders* Monarchie were 144. yeares, according to the account of *Metaſthenes* the Perſian: & from the beginning of *Alexanders* raigne to the incarnation of

Chriſt were 309. yeares, by the iudgement of *Ioſephus*; and from Chriſts incarnation to his baptiſme, were about 30. yeares, *c. 2. v. 23.* of S. *Luke.* ſo in all, from the prophecie of *Daniel* to Chriſts baptiſme, are 483. yeres, after which time, for by the text it muſt bee after, not then, as ſome great Clarkes haue iudged amiſſe, Chriſt was cut off from his people, and ſuffered death vpō the croſſe: Therefore Chriſts comming in a time appointed, muſt be reuerenced for a trueth; and vnleſſe the Iewes will obſtinately and peruerſly, both againſt their owne knowledge and conſcience, reſiſt the authority of trueth in this agreement of *Daniels* weekes & Chriſts yeares, which is inuincible, they muſt by force of al reaſon be conſtrained, euen againſt their ſelfe-willes, with ſhame and confuſion to confeſſe & acknowledge, that their, and our, and the worlds Meſſias is come in the fleſh. For who cannot ſee that this prophecie of *Daniel* is moſt infallibly true in the effect, ſeeing Chriſt liued and died among men in the compaſſe of the yeares of this diuine propheſie, in ſome ſort prefigured by *Ieremias* 70. yeares, *c. 29. v. 10.* After which time God promiſed deliuerie to his people, and not vnfitly reſembled by our ſunday called ſeptuageſima, which is about 70. dayes before the paſſion of Chriſt the true Eaſter Lambe, after which paſſion we were deliuered from bondage.

Beſides theſe two apparant proofes there is a third, which for trueth may goe with the firſt: and is grounded vpon the foundation of Gods owne word, *Geneſ. c. 49. v. 10.* and ſpoken by *Iacob* to his ſonnes vpon his death-bed, where wonderfull wordes are heard otherwhile: *When the Scepter ſhall be taken from* Iuda, *then the Shiloh*

Shiloh commeth, and bringeth all felicitie in his name and acts: But at Chriſtes comming the Scepter was taken from *Iuda*, and geuen by the Lords Romans to *Herod* a Proſelite, who vexed them, and ſlue them moſt greeuouſly 30. yeares before his comming, abrogated their lawes, made them woful and miſerable captiues, ſo that a man could not ſay, the Scepter of *Iuda*, or the lawgeuer of Iudæa: therefore Chriſt is that Shiloh, becauſe the effects of the Iewiſh thraldome, and the effectes of Chriſt comming are ſo ioyntly mette together, according to *Iacobs* propheſie. But this argument is allowable with the whole number of the Iewes, who in their ſhamefull ouerthrowe felt the aſſumption ſo true, to their perpetuall and endleſſe greefe, that they cannot deny the propoſition, from which it is deriued and borowed, or rather with which it is ſo neceſſarily and inuiolably linked in this maner: The Iewes ouerthrowe and Chriſtes preſence muſt meete at one time; but here is their ouerthrow, therefore here is Chriſtes preſence. Why then doe the Iewes ſo furiouſlie rage together in battel? and why doe the people of that Countrey imagine a falſe and vaine thing? Their Captain *Akaba* ſtandeth vp, their great thalmudiſt Eutoliba taketh counſell againſt the Lord, & againſt his annoynted. they chooſe to themſelues a new Meſſias of their owne minte and ſtampe, *Cochab* is the mans name, and al the Iewes muſt ſay vnto *Cochab*, Thou art our ſtarre and Meſſias; they gather their ſtrength together on euery ſide, they muſter their valiant men, and ſound luſtily againſt the Romans: they vndermine *Traiane* the Emperor with the beſt militar deceits and inuentions they haue; one of his captaines by miſhap flie before them; little poore

Bethoron the towne is vanquiſhed by force, and now they imagine all the world is little Bethoron, which is not worthie to be called the ſiſter of any Citie. God looketh on them from heauen, he beholdeth their blaſphemous apoſtaſie, and arrogant oſtentation, he repenteth him of his long ſuffering, and now he draweth his two edged and two handed ſword out of the ſcabbard, he ſmiteth *Akaba* on the loynes, he killeth *Cochab* with his Idolaters, and geueth *Adrian* victorie in battell. Bethoron is recouered of the Romans, an hundred and threeſcore thouſand Iewes fall on the right hand, and againe, fourty thouſand able men of warre are ſmitten on the left hand, beſides thoſe great numbers which periſhed in Alexandria. Thus their ſtarre *Cochab* was extinguiſhed that ſhined ſo bright, their ſtarry glory was no better then a fiery meteore, and falling ſtarre. now themſelues laughed at him with heauie cheare, and agnominatiuely named him *Cozab*, which was a true right name for ſo falſe and croked a Sauiour, that became to thē-ward, and to himſelf, a ſauour of death vnto death. *Expectaui Zadaka*, ſaith *Eſay, c. 5. v. 2. & ecce zaaka:* I loked for grapes, and gathered wild vine: you muſt not read *Cochab*, but *Cozab*, ſaith a Rabbine, both bicauſe his pretended miracles were not admirable, and becauſe hee was ſlaine as one of no value with the multitude. *Euſeb. l. 4. c. 6. Eccle. hiſt. Luterus de Iudæis.* So periſh all thine enemies, ô God, and ſuch as worke againſt thy ſonne the only Chriſt, to ſet vp nominall annointeds and no Sauiours, ſhall come to a moſt vile and ſhamefull end: but guide thou the iuſt, which beleeue in one ſonne of God and no more, that came once in the fleſh, and will come againe on Seraphins and Cherubins, to iudge both

both the quick and the dead. Euen ſo Lord Ieſus, come quickly, and make vs readie for thee, vigilant and carefull to awake at thy comming, circumſpect and prouident in euery houre, to receiue the bridegroome into our houſes, and keepe him with vs for euer and euer.

To conclude this matter, let vs ſeale vp theſe three proofes with that bleſſed name the name *Emmanuel*, by which God would haue vs ſee and confeſſe, that God is among vs, *Deus nobiſcum*, among vs in the earth, and among vs in the fleſh, ſaith *Lactantius l.4. c.12. De vera ſapientia*. And thus much or thus litle, of the comming of Chriſt, who is the ſecond perſon ſet downe in this text. The third perſon are the Iewes and diſciples of *Iohn*, to whom he ſpeaketh for our learning that come after, as all Scripture is written for our inſtruction. but why ſpeaketh *Iohn* of Ieſus being preſent, when as it is the property of a Prophet, to ſpeake of future things? S. *Chryſoſtome* anſwereth with this diſtinction of preachers; *Some tell of things to come*, as did the prophets, *ſome of things already paſt*, as did the Apoſtles, *ſome of things* preſent, which is the middle time, as Iohn-baptiſt was betweene both, greater then a Prophet and leſſe then an Apoſtle. but why ſpeaketh *Iohn* ſo little of Ieſus and no more? the ſame reuerend Biſhop anſwereth, that he ſpeaketh much in a little roome, intending onely by this word, to make the people harken vnto Chriſt (no better prologe to Chriſts goſpel) knowing for a certaintie, that when they had but once taſted of his ſweet doctrine, they would neuer willingly let him or his doctrine go. for albeit Chriſt was ſufficient in himſelfe, & needed not that Iohn-baptiſt ſhould teſtifie of him and exalt his name; yet becauſe the Patriarks propheſied of

a promiſed ſeede: *Gen.c.*3.*v.*15. and *Moſes* had told Iſraël of a great prophet which the Lord ſhould ſend among them of their brethren: *Deut.c.*18.*v.*15. and other prophets told him of a Chriſt and Meſſias to come: *Pſal.*2. *v.*2. *Daniel c.*9.*v.*25,26. It was expedient, that this promiſed ſeede, this great prophet, this Meſſias being now come, ſhould as well at the laſt as the firſt be declared vnto his people with the teſtimony and word of Iohn-baptiſt the great. for, as Chriſt himſelfe was the greateſt that euer came in the fleſh, ſo was it neceſſary that his witneſſe ſhould be the greateſt, and what witneſſe was euer greater then the Baptiſt, who was a perfite paterne of a perfit witneſſe? If you require authority in a witneſſe, *there was neuer any mothers ſonne greater then he. Math.c.*11.*v.*11. if you deſire truth in a witneſſe, *he was a man ſent from God*, the onely truth. *Iohn c.*1.*v.*5. *c.*5.*v.*33, 35. if you will haue conſtancie in a witnes, *he is no reede ſhaken of the winde. Math.c.*11.*v.*7. if you looke for knowledge in a witnes, *he is the infallible prophet of the higheſt*, and more. *Math.c.*11.*v.*9. *Luke c.*1.*v.*76. if you require grauity without vanity, *he is couered with a garment of camels hayre, and girded with a leather girdle, he feedeth on Locuſts and wilde hony*, and is not carried away by leuity or folly: *Math.c.*3.*v.*4. This is the witneſſe of Chriſt, ſaith S. *Ambroſe*, ſuch a one is the patterne of all witneſſes, euen Chriſts chiefeſt witnes S. Iohn-baptiſt. Not all the patriarks, not all the prophets, not all the Sybils, not all the witneſſes of all men are more forcible or greater any way, then the onely teſtimony of the Baptiſt, ſo particularly and properly elected and ſent from God almighty for this onely end and purpoſe. Then let not the Iewes or other *Iohns* auditours either looke for a greater

greater witneſſe of Chriſt, or a truer truth then this of *Iohn*, this one truth, vnleſſe they hope beyond all hope, to correct the truth with falſhood and a lie, which can neuer ſtand vpright: they muſt not thinke to excuſe themſelues with *had I wiſt*, their wilfull or vnwilfull ignorance cannot keepe them from blame and ſhame before God, ſeeing he came apparantly into the mids of his owne, and his owne receiued him not. But, be they hote or key cold, be they carefull or careleſſe, be they Gods friends or the Diuels feends, be they one or other, or neither, or all, *Iohn* preacheth to them all at once, and teacheth one with another, excepting againſt neither, and accepting of al as of one: he will graft this ſcience of Chriſt into the true oliue, and if the body cānot nouriſh it, hee will remoue it into the wilde oliue tree, he offereth them the ſauour of life, the Sauiour of the world, but if they refuſe him he turneth to the Gētiles: if the children of the family will not eate their bread, giue it to the poore that cry out for hunger at the dores, if the true and next legitimate heyre be dead, raiſe vp another heire by adoption; if the common directeſt path be ſtopped vp, all is plaine ground & open way in the valley of *Bethabara*, and God is not tide to any man, or to any way, vnleſſe he be his man and it be his way. for if once he be Gods choſen ſeruant and once in Gods booke of life, if God ſhall once ſay, *Thou art my ſonne and I wil be a father to thee*, then if euery haire of his head were a Cayn, and euery pore of his body a Nymrod, though euery drop of his bloud be an Ammon, & euery blaſt of his ſpirit the ſeuen ſpirits of *Mary Magdalene*, his haires ſhal be waſhed, his pores clenſed, his bloud purged, his ſpirit purified, and all his inward

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and outward man made a liuely ſacrifice of a dead, a holy oblation of a defiled, an acceptable and gratious ſauour of a putrified and noiſome ſmell: and in a word to Gods children chiefly is this doctrine appertaining which S. *Iohn* deliuereth here, *behold the Lambe of God that taketh away the ſinne of the world*, to them ſpecially is it ſpoken which are written in Gods eternall Regiſter, whoſe faith is euer liuely, mouing, working, neuer idle. A foundation ſurely grounded is not eaſily remoued, but a building vpon ſand is ſoone ouerturned: that is bred in the bone wil neuer out of the body, but an outward maladie is ſoone cured; a Iewiſh father maketh a Iewiſh ſonne, as the ſcholler is taught ſo he beleeueth, as the blinde is led ſo he walketh; an owle counteth night as day, and the Iewe loueth his owne darkeneſſe more then the light of Chriſt, and the fault is not in the day, but in the oule; when Gods holy ſpirit forſaketh a man, he goeth and wandreth he cannot tell whether, but is compared to ſwine that tread vpon pearles, to beaſts that periſh; the Iewe will be obſtinate in his ſuperſtition and wilfull in his blindnes, as the *Æthiopian* will euer be blacke, and the diuell a liar at euery hand; a reprobate ſenſe may be reproued, but neuer amended; a peruerſe opinion wil very hardly leaue a peruerſe and crooked minde; ſuperſtitious premiſſes alwaies drawe after them ſuperſtitious concluſions; Iewiſh and vncharitable preſumptions make Iewiſh iudgements; vnkind and vnchriſtian thoughts beget vnkind and vnchriſtian cenſures; a preiudicate minde can neuer determine rightly; a purpoſed inuectiue is commonly more affectionate then reaſonable; though a voice from heauen approue Chriſt, the Iewiſh voice in earth will reproue him

him and his, *by hooke or by crooke, probably or impudently, euen Martinlike*; if the diuell once ſet in his pawe, all the whole houſe will ſmell of his rankenes; one morſell of leauen leueneth the whole lump of dowe, then beware of the leauen of the Iewiſh Scribes and Phariſees, that write vnrighteouſneſſe and boaſt of leeſings: Hiſtorians ſay, that the crow and the ape ſuppoſe & preſume, their yonglings are faire, and ſo perhaps they are in their kinde, but who elſe will ſay ſo beſides the crowe and the ape? Mercury in his methode imagineth ſelfeloue to walke in a gallery beſet and hanged with ſeeing glaſſes, wherein ſhe may view and vaunt hir owne pecock feathers.

I cannot ſtand now vpon this common place, of wilfull and Iewiſh obſtinacie, mixed with hautie and Iewiſh ſelf-loue; the trueſt hiſtorie and poeſie in the world, is the hiſtorie and poeſie of the Bible, that teacheth the trueſt and ſureſt beleefe, and the trueſt beleefe neuer refuſeth the right ſentence, or hopeth for more truthes then one; faith tempered with charitie pearceth the cloudes, and loue among brethren is a ſweete ſmell in Gods noſtrels; the loue of Ieſus is more ſweet then the loue of all women, for he ſhall neuer repent himſelfe of his loue that loueth Ieſus; he came to vs as a frend, he dwelt with vs as a brother, he died for vs as a mother in trauell, he roſe for vs as a God, he aſcended for vs as a Captaine, a captaine to leade and defend his chriſtian Souldiers, to loade and oppreſſe his Iewiſh enemies, & muſt therefore be loued with the loue of all frendes, of all brothers, of al children, of all creatures, of al ſeruants and ſouldiers in the whole world, from the firſt day to the laſt. There is but one world, but one ſunne, but one

king,and but one Meſſias and Sauiour,greater then the world,cleerer then the ſunne,ſtronger then king, great without fault, cleare without ſpotte, ſtrong without change,the world of ioy,the ſunne of righteouſnes,the king of peace: let vs goe out of this world,and dwell in that world,walke in that light,obey that king, but firſt follow the counſel of Iohn-baptiſt, and beholde, behold the lamb of God,that taketh away the ſinne of the world,and then dwel with him,walke with him,and obey him. Thus far vpon the firſt part of this text,which is the hiſtorie.

Now followeth the doctrine, which the wicked heare and marke not,or if they marke it,they ſoon forget it,if they remember the word,it taketh no roote in their hearts,or if it be rooted, it rotteth and withereth at the laſt,and ſcarcely bringeth foorth the leaſt tokens of regeneration,but geueth leaues and no fruite,and is therefore curſed with Chriſtes owne curſe, as the Figtree was curſed for bearing no figges, *Marke.c.* 11. *ver.* 13,21.Who then muſt cheefly wey and examine this ſentence of Iohn-baptiſt? Let all thoſe that delight in their ſaluation behold this lambe of God with louing eye,and conſtantly perſwade themſelues,that he taketh away the ſinne of the world: let all ſuch as loue their owne liues,conſider this ſentence throughly & deepely,from which al meditations and prayers are growen, and vpon which all the bookes and volumes of holy writers,and godly learned fathers,are buylded & written. for as al their works belong to the two teſtaments, the old and the new, ſo the two teſtamentes are ſingularly belonging to this one ſentence. But to leaue the longeſt and largeſt obſeruations, it ſhall ſuffice to ſet downe

downe a compendious, and if God will, a fruitfull expoſition.

Behold ſaith the Baptiſt, behold with ioy, awake and ſtir vp your ſelues, and behold; ſleepe not, nor ſlumber not, but behold; looke not at a glaunce, to looke aſide, but behold aduiſedly and ſtedfaſtly; behold not as men in a muſing or twylight behold a thing, and perceiue it not; but haue your hearts fixed in knowledge with *Dauid*, and both your eyes together fixed in hope with him that ſate at the gate of the Temple called Beautifull, and behold with a fixed eye and fixed minde, with a louing eye and a louing minde, with a watchfull eye and a watchfull minde, with a perceyuing eye and a perceiuing minde, the lambe of God. They that haue eares to heare, let them heare this word, and they that haue eyes to ſee, let them ſee this ſight: you that haue not ſeene him, behold him much rather then a newe ſtarre in heauen, then a newe mountaine riſing out of the earth, then any newes which is moſt to be wiſhed, and that you moſt deſire: you that haue ſeene him beholde him againe and againe, as the woonderfull, the incomparable, the incomprehenſible miracle of al mē, as men are the miracles of all other creatures, euen the perfecte God and the perfecte man, neuer ſeene before or ſince in any other, the creator in the creature without circumſcription, the myſtery of God himſelfe, not onely of godlines. he that once ſeeth him will euer ſeeke him, he that looketh on him now will like him euer after, you that here behold him well, will euery where hold with him and of him till you die and without end. marke him earneſtly & forget him not, looke on him aduiſedly and remember this obiect while ye

liue, the very perfection of spirituall opticks, the true phisicke of the eyes, more cleere then any streaming fountaine, more durable then any steele glasse, more pleasant then all great medowes and greene plaines. the night is passed, the day appeareth, the sunne is risen, the mist is gone, the ayre is bright, looke not about, but straight forth before you, and behold him. God hath giuen you eyes to serue him herein with true eyeseruice, and God hath taken that gummy glue and the scales from your eies which came with looking on and after ill sights, and God hath here sent you a perpetuall preserue, a speciall eyebright, a generall collyry for the eyes, and chargeth all that haue eies to behold him, and all that will see to themselues to see him. take heede of all these vnkind and vngentle enimies that make warre with the eye, and by too much heat or drinesse offend and consume it; the eye is a tender and gentle part, it cannot abide extremities in any case, and herein somewhat a kind to the Lambe of God. be learned therfore in such good things and simples, as are at peace with the eie and by moisture or coolenes refresh and strengthen them. for the eyes are like two Archbishops or two Consuls in the body, to ouersee all and rule euery member thereof, and herein somewhat a kinde to the Lion. that we may be able to looke on the Lambe of God with loue, and on the lion of *Iuda* with faith, it standeth vs in hand to be circumspect alwaies in looking to our eyes as to the chiefest of our senses, the better to be ready to behold the chiefest antiquitie & nouelty in this world. all things are made to serue God, but the eyes are made so moueable and quicke within, so sure and safe on euery side without, euen to be quick

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in beholding and sure in marking this blessed object *the Lambe of God*. You shall not see onely a Lambe of God, for euery child of God is a lambe of God, but you shall see also the Lambe of God, the Lambe that is more woorth then the offerings of all lambes since the first creation, and as I may truely call him, *the Lambe of Lambes*. For so the spirit of God by S. *Iohn* giueth him this notable marke and emphaticall difference, & saith, ὁ ἀμνὸς, *agnus ille, the Lambe*. other lambs were lambs with their fellowes, *agni cum agnis*, ἀμνοὶ, but Christ is ὁ ἀμνὸς, *ipse agnus*, the lambe alone, one lambe for all, ἀμνὸς ἕν, this is he, to which all other offertory lambs had their relation, and in which they had their consummation and Omega. Now no more killing and offering of other lambs, Iesus Christ is the satisfactory lambe once sacrifized to all, yet the lambe that was slaine inuisibly from the beginning, and is now offered visibly in the flesh, and for his passion called a lambe, as *Ignatius* writeth to the *Philippians*, not herein counterfaited, though elswhere suspected of pseudopigraphy. for as the lights of candels are put out when the day-light is come, so ceremonies which are but candels in respect of that light they represented are abolished at Christs effectuall oblation of himself as of a lambe. Yet why is he rather called by the name of a lambe, thē of a calfe, or of a goate, or of an oxe, or of other sacrifice mentioned in *Moses* law? It must needs be that this name is giuen him, because it is most meete and fit for him, and no other so significant to expresse his nature and office. among all the figures, and types, and shadowes of the old Testament, the lambe did most neerely, & the Paschal lambe most properly premonstrate & prefigure Iesus Christ.

the lambe moſt neerely in theſe comparatiue reſpects: the lambs wooll couereth our nakednesſe, *Prouerb.* 27. *verſ.*26. ſo Chriſt by his ſoft mercy hiddeth our ſhame: the Lambes fleſh is very nutritiue, ſo Chriſt by his great power is the ſtaffe & bread of our life: the lambe was offered euery day both in the morning and in the euening; *Exod. c.* 29. *verſ.* 38, 39. ſo Chriſt is a dayly and eternall ſacrifice for our ſinne: the lambe is ſimple, and ſimple and innocent without harme, not armed with any naturall munition or weapon that may hurt, like other beaſtes: ſo Chriſt opened not his mouth before the ſhearer, ſaith *Eſay c.* 53. *v.*7. when he was reuiled he reuiled not againe, when he ſuffered he threatened not ſaith S. *Peter* 1. *Epiſtle, c.*2. *v.*23. he was as gentle as a lambe, yea & no lamb can be ſo harmleſſe as Chriſt was. the paſcall lamb more properly in this ſimilitude: that lamb was choſen without blemiſh, *Exod. c.*12. *v.*5. ſo was Chriſt without all ſpots of ſinne. the bloud of that lambe vpon the dore poſtes made God paſſe ouer, and not ſmite the houſes of the Iſraelites, ſo the bloud of Chriſt vpon the croſſe, cauſeth God not to condēne the godly with the wicked, but to ſpare them. ſo that in theſe & ſuch other lyke applications Iohn calleth Ieſus the lamb of God, ſent from God to pacify Gods wrath and put the godly out of feare. Herein appeareth the ſpiritual rhetorick & wiſedom of *Iohn* in S. *Chryſoſtomes* iudgment, in that he applied his ſpeech to the ſmall capacity of the ſimple auditours, and vſed the ordinary meanes of all perſuaſion. for as he tolde them before of Chriſts power and honour, in confeſſing himſelfe vnworthy to loozen his ſhoe, *v.*27. that he might make them ſtand in awe and feare of him (the beſt way to

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moue ſome kinde of natures, which muſt be conſtrained and compelled by authoritie and ſhame, or els cannot obey) ſo now he commendeth the goodneſſe, the mildneſſe, the meekeneſſe, and mercifull loue of Ieſus, to allure and drawe the reſt vnto him by faire meanes; and as the proudeſt Phariſee ſhould reuerence him for his glory, ſo the pooreſt Publican would imbrace him for his clemencie. yet cannot the Paganes, or enemies of Ieſus take from this poore title any occaſion of contemning him, and diſdayning his gouernment, *not any ſecond Iulian, or Lucian, or counterfet Martin, (for that true Martin Luther, and that truer Martin Bucer, and that Saint Martin the Biſhop, and that Martin Chemniſius, were learned and good men of God, and full of zeale, they were ſet and planted againſt Baal, and Bell, and Antichriſt, by imitation of Elias, of Daniel, and the reſt) can deſpiſe this lambe of God, with conſocations, and paltripolitanes, and pitomes, and piſtles, and ſuch cacozelies: he is vtterly deceiued, he enterfires, and ouerreaches too much. The Practiſe, or the Fox of popiſh prelates, and the liues or lambe of Chriſtian Prelates, are as farre aſunder as the tales of mort Arthur and the bookes of Moſes, as the golden legend of Iron Saints and the Actes of the Apoſtles, as the ſcenes of Dauus and the Pſalmes of Dauid, as the writings of Martin & the workes of an honeſt man that is ſober toward the world, and godly in reſpect of heauen, I ſay, no arte, or mart of ſuch huſie-bodies, mote-ſpiers, can iuſtly neglect and abaſe this lambe of God,* becauſe hee is the lion of the Tribe of *Iuda, Reuel. c. 5. v. 5.* becauſe he is the ruler of the world, *Eſay, c. 16. v. 1.* becauſe a thouſand thouſands of Angels, and foure and twentie Elders fall downe before him ſitting on the Throne, and aſcribe all wiſdome, all riches, all ſtrength, all bleſſings to him for euer and euer.

Reuel.

Reuel.c.5.v.12,13. yea euen that famous and renowmed golden fleece of *Iason*, were it the Philosophers stone, or the treasures of those coūtreies, or the goodliest arte or thing in the world, is vile and abiect as dung in the presence of this eternall lambe, though those iolly heathen galoping wits magnifie it neuer so stoutly. And the least proximitie of his bodily, much more of his ghostly vertue and sauour, is more effectuall and soueraigne against the heate of sinne and flesh, then all *Agnus castus* of *Galen* in the world, ministred in leaues, in decoction, in powder, or any way els, to worke an effect like the name. The calfe in Dan, and the calfe in Bethel hath been broaken, nowe Iesus is himselfe that fatted and prepared Calfe, which is slayne to make them good cheere that will repent and returne to the Father. the Memtiphical God the bul *Apis* which those calues imitated as some thinke, is destroyed from Egypt, and the mighty prince of *Nilus* & his regions reioyceth in the bloud of king *Dauids* offspring, and in the spirit of *Peter* and *Paul*, and all Paynims idols and euery other beast must giue place and praise to this best and liuing lambe of God: let the mountaines leape like lambs, let the litle hils skip like yoong sheepe, seeing God hath sent so mighty and gentle a lambe among vs, which is a lion to the wicked and impenitent resisters, & a lambe to the godly and humble soules.

Then what doth this lambe, seeing he is so mighty and maruelous, and what good commeth to vs by his goodnesse that he is so good? he is a lambe whose offering is our iustification, he taketh away the sinne of the world, and herein consisteth our sanctification. in that he died for vs, we are iust and free from the curse of

of lawe, in that he acquiteth vs, we are holy and blameleſſe in Gods ſight, whoſe eye-lids trie the children of men. he hath taken our weakneſſe vpon his ſhoulders and hath ſuſtained our griefe, ſaith *Eſai c.c.53. v.5.* hee hath caſt our ſinne into the bottom of the ſea, ſaith *Michæas, c.7.v.19.* He hath himſelfe borne in his body our tranſgreſſions on the tree, ſaith *Peter 1.epiſtle. c.2. v,24.* he is the full propitiation for our ſinne, ſaith *Iohn, 1. epiſtle c.2.v.12.* he is our aduocate to the father, our mediator, our interceſſor, in counſelling vs, in guiding vs, in defending vs, he is euer and onely to be loued, feared, obeyed: loued, becauſe he hath bought our loue ſo deerely: feared, becauſe he may in equitie forſake vs: obeyed, becauſe none can direct vs more ſafely.

Then what huge and monſtruous ſinne was that, which the ſonne of the immortall God could onely beare? what a vile and exceſſiue, what a deadly & fierce, what a damnable and heauy ſinne was it, which Ieſus alone was able and none other to take away? *Adam* might ſay, *he taketh away ſinne, Noah* might ſay, *he taketh away ſinne*, al ages before Chriſt and ſince Chriſt might ſay with the Baptiſt, *tollit peccatum*, that is, ſaith *Caluine fert* and *aufert*, αἴρει and αναιρεῖ, and Schoolemen confeſſe, that he onely doth this, by forgiuing vs that is paſt, by helping vs againſt preſent ſinnes, by bringing vs to heauen where ſinne hath no place, & they ſhould not denie, that *tollit* belongeth to all times, not onely to the ſupper of Chriſt, or any one time, ſeeing in true faith he was the lambe euer, as in true ſenſe he was the lambe once. for euery time is preſent with God, and eternity is but to day with him, who begat his ſonne from euerlaſting, and yet ſaid this day haue I begotten thee.

*Psal.2.v.7.*and *tollit*,not *tollet*,saith *Theophilus*, *Quasi semper hoc ipso faciente*, as if it were the nature of Christ, to purge sinne,as of *Helleborum* to purge the head: which naturall history like all other is alwaies written in the present time: so *Angelica* preserueth from the plague at all times, and Iesus taketh away sinne at all times: so *Herba grace* driueth away venimous serpents, and Iesus driueth away diuels: so Christ said of the future time as if it had then bin present, *I lay downe my life: Iohn c.10. v.15.*And as euery thing hath his definition in the present time, to signifie a perpetuity of that property, so this definitiue word of the lambe of God is deliuered and receiued by the present time, as the inseparable effect and property of the lambe, alwaies abiding and alwaies present, as is the present time. for Christ was an high Priest,not after the order of *Aaron*, which was for a time, so long as he which offered liued, but after the order of *Melchisedech* which cõtinueth a priest for euer, without beginning,without end, offering himselfe in stead of a lamb,hauing power to leaue his life and take it; *Iohn c.10. v.18. Hebr.c.7. v.3,23,24.* Wherefore our sinnes shall not bruse vs and presse vs to death by their importable weight, whilest Iesus easeth vs of that burden: an endlesse comfort. Our sinne cannot accuse vs and condemne vs to death as law requireth, becausé Iesus hath cancelled the detbooke, disanulled the acts that Sathan obiected, and giuen out a sufficient quittance and warrant for that payment: a blessed pennie, and no Saints, but Christs penny, coyned in the third heauens,and beset with this posie or embleme, *mercy, not merite.*

Neuertheless, this caueat and exception must euer be

be redie in our hearts and lips, to iudge and confesse, that sinne remayneth in vs, and is not taken away, seeing we are a very lumpe of sinne and heape of offence, but worthie to feele the fire and hammer in *Ieremie, ca.* 23. the punishment and reward of sinne is taken away. the plagues appointed for sinne are swept and caried out of the way: and what is the plague or rewarde of sinne, but euerlasting death, but perpetuall torments in hell, but infinite woes and miseries in the bondage of the deuill, but continuall affliction of the minde, but insufferable vexation and anguish of the bodie, but most horrible confusion, and most lamentable execution of bodie and soule for euermore.

Such is the fruite of our sinnes and transgressions, which we committe dayly, this punishment is due for the sinne of the world, and worldly men, *Rom. c. 5. v. 12. Iohn. 1. Epist. c. 3. v. 8. &c.* Can our eares heare this, beloued Christians, and will not our hearts tremble? shall we see and not perceiue; heare and not regard; and be little better then dead senseless idoles? you see we are attainted and arraigned of high treason against God, our hands accuse vs of briberie, our armes of violence, our harts of vngodly and prophane thoughtes, our whole bodies of ill dealing with our neighbours; the braine and eyes complayne of wantonnes, which wasteth them; the veines and marowe cry out vpon idlenes and gluttonie, which rotte them; the whole worlde layeth all abuses and outrages to our charge, the abuses of all creatures, and the outrages committed against our owne frends, and our tongues that can only speake and pleade for vs after long counsell and deepe aduisement, confesse, and denie not, and with great sighes an-

swere,guiltie: the iudge of iudges,euen God himselfe pronounceth this terrible sentence, & geueth out this dreadfull dome against vs: *Seeing you haue abused all things both liuing and dead;in leaning to your owne willes; in leauing my commandements;in making your flesh quick, and your spirite dull;in fighting for the earth against heauen; for vanitie against veritie; in esteeming humanitie aboue diuinitie; your waies aboue my waies; hipocrisie more then faithfulnes; in holding my religion, euen my religion and seruice for a fashion,and your owne pleasure for a law; your moments for eternall ioyes; your mammets for Saints; your portion and inheritance must be with the grandfather of these abuses, that olde Serpent,that helhound,that ramping lion,Belzebub the grãdfather of these vices and abuses, with whom you haue deserued to liue and die without all help.*

Now what shall we doe in this case? to whom can we appeale when all the world accuseth vs, and God himselfe condemneth vs? I will tell you to whom wee must appeale,and how: Thou art displeased,ô Lorde, thou art displeased with vs, ô chastise vs not in thy fury,neither cast vs off in thy sore displeasure; be mercifull vnto thy creatures,ô God,and then we appeale to thee,be not angrie with vs, ô Lord,and so wee will appeale to none but thee;we appeale from God when he is offended,vnto God when he is contented, ô be wel contented with thy seruants, ô Lord. All the world is against vs,but thy mercie is greater then all the worlde, ô thy mercie is sweete and infinite:thy seruants,ô God accuse vs,and behold,thy word is aboue thy seruants: thy subiects and inferiors are about to hurt vs, but thy omnipotent superioritie can ouerrule them:that which they doe,thy maiestie can vndoe:that they binde, thy wisdome

wiſdome can looſen. And though this bountie be too great for vs, yet is it little in reſpecte of thee: let thy goodnes, ô Lord, be ſtill our defence, thy mercie and louing kindneſſe in Ieſu Chriſt thy deare ſonne, our ſaluation, let thy left hand hould vp our heads, and thy right hand imbrace vs; imbrace vs the work of thy own hands, & as thou didſt once make vs of earth, like thee, ſo make vs by reſtoring now thy image & ſimilitude in vs, of prodigal ſonnes & outcaſts, partakers of thy table, and heires of thy kingdome; & becauſe thy word hath condẽned vs, holy father, mightie iudge, & pronoũced vs to be without all help, let thy bleſſed ſonne Ieſus be our hope, whoſe vertue is beyond all help of man, & in whom we haue help, when we cãnot help our ſelues; let him baile vs, and repriue vs, and get vs a pardon for our ſinnes, that with our ſoules and bodies iointly, and either of them ſeuerally we may ſerue him in holines all the dayes of our liues, and ſing Pſalmes to thee, ô thou moſt mighty according to thy worſhip and renowne. ſhal the dead praiſe thee, or tel of thy truth in the night and in the darke? ſhall thy noble acts bee knowne in the graue, and thy mercy in the land where all things are forgotten? vp Lord, and helpe vs ô king of heauen when wee call vpon thee, which ſmiteſt hell vpon the cheeke bone, and ſaueſt Iſraël from his enemies. ſaue vs, ô God, for thy mercy ſake, ô ſaue vs and that right ſoone, for we are in our ſelues brought to great miſery; ſaluation onely belongeth to thy name, and thy bleſſing is vpon thy people, but we are thy people and the ſheepe of thy paſture, ô preſerue vs from the ſnare of the hunter and from the noyſome peſtilence, the ſnare once broken we ſhall be deliuered, and thouſands ſhall

fall on both ſides, but it ſhall not come nigh vs, or if it come, it ſhall not hurt vs, or if it hurt, thou art our Phyſician to heale vs, to aſſwage our ambuſtions, to poure oile into our wounds, to bind vp our maymed parts, & carrie vs to thy euerlaſting Inne, to boorde and dwell with thee for euer. Why art thou then ſo heauy, ô my ſoule, and why art thou ſo diſquieted within me? ô put thy truſt in the lamb of God, that daily and hourely taketh thy ſinne vpon him, and carrieth it away, and burieth it, where it can neuer reuiue and ſpring againe. Ieſus hath redeemed vs neither with ſiluer nor golde, but with his moſt pretious bloud and water once offered vpon the croſſe, and he bringeth vs from the priſon of ſinne. he can doe it by his power, and he may doe it by the iuſt claime and title and intereſt he hath in vs. he can doe it, becauſe hee is ſtronger then Satan the prince of the night, who like a tyrant holdeth vs in manacles and fetters, he is ſtronger then this iaylor, ſtronger then his priſon, ſtronger then his bandes, and can redeeme vs, and his will alone is greater then all treaſure, to pay all fees and ranſoms whatſoeuer. and as he both can and will, ſo he may redeeme vs, by the law of propriety, and the lawe of propinquity. for as by the lawe of propriety a king may redeeme his captiuated ſubiects, and a maiſter his ſeruants: ſo may Chriſt redeeme vs which obey and ſerue him, ô Ieſus make vs thy true men: and as by the lawe of propinquity a father may ranſome his ſonne, and one brother another; whether they be fathers or brothers by bloud or religion; ſo may Chriſt in the ſame reſpects of conſanguinity and affection ranſome vs, who by a louing protection is our father, & by his familiar kindneſſe our brother:

ther: ô Ieſus, feed all duties and loues in vs.

Thus the firſt and principall cauſes of our deliuery are iuſt and lawfull in Chriſt, as the meanes and concurrent cauſes are allowable in our ſelues, according to S. *Chryſoſtomes* collection, That our ſinnes are taken away by confeſſing them to God; *Eſay c.44. v.21,22.* by forgiuing iniuries to men; *Math.c.6.v.14.* by almes and liberality; *Dan.c.4.v.24.* by continuall praier; *Iam.c.5. v.16.* by faſting and turning vnto God; *Ioel.c.2.v.12,18.* Yet theſe are but apprehenſiue and declaratiue cauſes of our iuſtifying and ſanctifying, and Chriſt alone is the conſummatiue and perfectiue cauſe of all, as a learned writer diſtinguiſheth briefly and ſubtilly, becauſe he is ſufficient, and *our goodneſſe but ſtraw without him, as* Luther *termeth it, for ſo I may beſt take that word* Straminеam, *which* Bredenbachius *caſteth ſo fiercely in his teeth,* Sententia de diſſidijs Eccleſiæ componendis, fol.35. *and perhaps taught* Campian *to make his gloze.* Seeing then we receiue this great and incomprehenſible benefit by Chriſt, euen the benefit of our deliuery, what kinde of deliuery is it which wee enioy? Is it a deliuery by voluntary manumiſſion? not ſo, for neither the fleſh, nor the diuell are of that nature, to ſurrender vp any thing with a franke and willing mind, but they are couetous, and muſt be conſtrayned. Is it a deliuery by exchange and commutation? not ſo, for Chriſt will neuer leaue or giue any hoſtages to the diuell. Is it a deliuery by a price and payment? ſo it is a deliuerie. But this price is paid to God our king, not to Satan Gods Iaylor. you are bought with a great price, ſaith *Paul, 1.Cor.c.6.v.20.* with the precious bloud of Chriſt, ſaith *Peter, 1.Epiſtle, c.1.v.19.* and without ſhedding of bloud is no remiſſiō,

and

and without death no teſtament, being without force ſo long as he that made it is aliue. *Heb.c.9.v.17,22.* Is it a deliuery by force and compulſion? ſo it is a deliuerie as when a ſtrong man keepeth a houſe, and a ſtronger then he commeth in, and taketh what he wil out of the houſe, *Luke c.11.v.22.*

Thus we were in the Lions mouth readie to be deuoured, but Ieſus brake the iaw of the Lion aſunder, as *Dauid* ſaued his ſheepe, 1. *Kings c.17.v.36.* thus we were bondmē, but now are we free mē, as Iſrael came out of Egypt, *Exo.c.12.v.41.* thus we were woful & miſerable, but nowe are wee ioyfull and bleſſed in our ſaluation, as *Ioſeph* came from priſon, *Gen.c.41.v.14.38.* Then, for whoſe ſake hath he redeemed vs but for his owne? for if we liue we are Chriſtes, if we die we are Chriſtes: if we are his, then muſt we liue after his will, not our own will: if we are his, then muſt we ſerue none but him that ſaued vs: Be not the ſeruants of men, ſaith *Paul*, 1. *Cor.c.7.v.23.* if we are his, it becommeth vs not to iudge our brethren: who art thou, ſaith the Apoſtle, that condemneſt another mans ſeruant? hee ſtandeth or falleth to his owne maſter, not to thee, *Rom.c.14.v.4.* So wee are Chriſtes, for he hath bought vs, not to raigne ouer vs, but that we ſhould liue vnder him: In that he bought vs, he ſhewed his loue: and in that he ſtayed ſo long ere he bought vs, he approued his wiſdome. Hee came in good ſeaſon, in the fulneſſe of time, ſaith *Paul, Galat.c.4. v.4.* in the laſt dayes, ſaith *Eſay, c2.v.2.* in the lateſt times for our ſakes, ſaith *Peter*, 1. *Epiſtle c.4. ver.20.* for by that time the greatneſſe of ſinne which had ſo many yeares in growing, made playne the corruption of mans nature, to make man humble. by that time the immeaſurable

rable mercie of God appeared, which ſpared the liuers of ſo many ages, to make man thankfull: by that time the faith of the godly was throughly ſharpened, and their hope at the higheſt point after ſo long a trial therof, to make man conſtant: by that time the diſeaſe of ſinne was ſo ranke and deſperate, that mans knowledge and foreſight being at an end, the glorie and maieſtie of God might more aboundantly be ſeene, in curing ſuch a maladie, and ſo vaſt a ſinne, to make men obedient. yet muſt wee not be too buſie in ſearching out thoſe thinges which God will haue ſecrete, but take heede of climing too high, of wading too farre, of too much diligence, leſte we be ſmitten as *Vzzah* was for touching Gods arke, and die as *Vzzah* died for being too bolde, 2. *Kings c.6.v.7.* The ſecrete thinges belong to the Lord our God, ſaith *Moſes Deut.c.29.v.29.* and S. *Paul teacheth our extreame Queſtioniſts a good* non plus, *whereof they ſhall neuer be aſhamed, Rom.c.12.v.3.*

What neede we any more determinations and concluſions vpon this commendatorie ſentence of *Iohn*, & effectiue propertie of Chriſt? If Ieſus onely taketh away ſinne, how can the Church ſay, *I forgeue ſinnes, and geue abſolution*, ſeeing the Church is the expoſitor and meſſenger, not the Lady and correcter of the ſcripture? ſhe may bid vs hope for remiſſion of ſinnes by faith in Chriſt, ſhe may warrant vs, that if we repent & beleue, our ſinnes are forgeuen vs, but there lie her boundes, and that is all ſhe can doe, vnleſſe ſhe dareth arrogate to herſelfe the worke of the holy ſpirite of God. I omitte ſome concluſions purpoſely: if Chriſt be a lambe, herein we acknowledge his humanitie and bodily ſubſtãce, or els he cannot be called a lambe: and ſo doeth his in-

carnation, his natiuitie, his growing, his eating, his drinking, his ſleeping, his weeping, his groning, and other his actions and paſſions proue and conclude him to be a man. The word was made fleſh, ſaith *Iohn, c. 1. v. 14.* made, not by confuſion of ſubſtance, but by vnitie of perſon, not by conuerſion of the Godhead into fleſh, but by taking the manhoode into God, for ſo his diuinitie is ioyned to his humanitie by an vnſpeakable coniunction, that both of them keepe and retaine their owne natures, yet in ſuch maner, that of two natures is made but one Chriſt, not two Chriſtes, one a God-chriſt, the other a man-chriſt, as *Neſtorius* thought, neither is his manhode extinguiſhed by his Godhead, as *Eutychetes* dreamed, but both Godhead and manhode make one Ieſus.

Laſtly, if Chriſt take away ſinne, herein we confeſſe his diuinity, ſeeing none but God can forgiue ſinne, & that we may know, that the lambe of God is God, the Baptiſt preacheth in the deſert, that he taketh away ſin, and burieth it. Wherfore if Chriſt were Man and God, then neither was his ſoule without reaſon and ſenſe, as *Apollinaris* iudged without all iudgement, neither was his body without a ſpirite, as *Eunomius* defended moſt ſtrangly and erroneouſly. what may the Iewes then thinke, that haue ſuch a one in the mids of them? how much may they account thēſelues worthier then other, and ſuperiour to all their neighbours, that haue ſuch a one onely in their company? Be not high minded, ô ye Iewes, ſaith the Baptiſt, but feare and ſtand in awe of him, for he not onely taketh away your ſinne, but the originall ſin of *Adam* your forefather, the roote and body of ſinne, the life and eſſence of ſin, the beginning

ning and maintenance of ſinne, not this kind of ſinne, and that branch of ſinne, and the ſinne of this and that nation, but ſinne it ſelfe, ſinne in generall, all ſinne with all appurtinances, with all differences, with all properties, with all qualities, with all fruites and effects whatſoeuer, the ſinne of the world; he is not onely among you, but with all men that are gathered together in his name, not vbiquitarily, but diuinely, not corporally, but ſpiritually, yea and as effectually with them, as in the land of Iury in thoſe daies. The world was curſed by meanes of the firſt *Adam*, ſo it was bleſſed by the ſecond *Adam*, 1. *Cor.* c. 15. *v.* 22, 45. his diſobedience was amended with Chriſts obedience, his arrogancie corrected by the ſimplicitie of Ieſus, his luſt ſubdued by Chriſts loue, and Chriſt Gods lambe deſtroyeth the original and cauſe of ſinne, to deſtroy the effect euen ſin it ſelfe. for if the bloud of buls, and goates, & the aſhes of an heyfer. *Leuit.* c. 16. *v.* 14. ſprinkling them that are vncleane ſanctifieth as touching the purifying of the fleſh, how much more ſhall the bloud of Chriſt, which through the eternal ſpirit offered himſelfe without ſpot to God, purge our cõſcience from dead works to ſerue the liuing God? *Hebr.* c. 9. *v.* 13, 14. Yet, let vs beware, that wee tempt not the Holy-ghoſt, let vs take heed of preſumpteous ſinnes, leaſt they get dominion ouer vs; let vs not ſay within our ſelues, *goe to, and ceaſe not to ſin*, becauſe our ſinne ſhall not be laid vpon vs: for he that ſinneth willingly, and offendeth with his conſcience wittingly, ſhall neither be forgiuen in this world, ſaith Chriſt, nor in the world to come. *Math.* c. 12. *v.* 31, 32. make rather your light to giue light to other men, and ſtriue to enter in the narrow way, that leadeth to hea-

uen; watch with carefulneſſe, and pray with zeale, that you be not taken vnawares: your beſt good, and good worke in it ſelfe is altogether vnprofitable, and then the worſt muſt needs be abominable: glorifie the immortall God in your mortall bodies, & make not the houſe of God a houſe for ſinne to riot in: ſerue God daily for his bleſſings, and praiſe him which gaue you all that you haue, for his goodneſſe endureth for euer; he ſent his prophets, to teach you his ſtatutes, for his goodnes endureth for euer; euen Iohn-baptiſt his choſen ſeruãt, for his goodnes endureth for euer; to tell vs the glad tidings of his goſpel, for his mercy is euerlaſting; to ſhew vs the lamb of God, for his mercy is euerlaſting; which taketh away the ſin of the world yeſterday, to day, and for euer, for his goodnes & mercy endure for euer and euer. Now conſider I pray you, now I beſeech you cõſider, and let vs alwaies conſider the ſumme and effecte of this moſt gracious and ſweete text. We were al, euen euery mothers ſonne of vs, euen euery ſonne & daughter of olde *Adam* miſerably plunged, moſt miſerablie plunged, and drowned in the horrible gulfe, and moſt woful vggly pitte of ſinne, which hath alſo plunged vs, moſt miſerably plunged and drowned vs in the horrible gulfe, and moſt wofull vggly pitte of hell, and ſo made vs moſt miſerable and damnable creatures, euen in the ſtate of very deſperate helhoundes and rakehels, to be euerlaſtingly afflicted and tormented in that vnquenchable endleſſe fire, where is continuall weeping, and wailing, and gnaſhing of teeth world without end. Behold the lambe of God, lo the bleſſed lamb of God, marke, marke, ſee, ſee, now I beſeech you, ſee this moſt happie and heauenly lambe of God, that taketh away this

this ſinne, that redeemeth vs out of this pitte, that clenſeth our filthie and abhominable corruption, that ſanctifieth vs for a more holy place, that ſtoreth vp euerlaſting ioyes and vnſpeakeable beatitudes for vs, that beſtoweth all felicitie, and euen heauen it ſelfe vpon vs, where himſelfe is the lambe of God, the ſonne of God, God himſelfe, our only glorious and omnipotent god, our only ſauiour and redeemer, our only finall ioy, and comfort, and felicitie for euer and euer, our onely moſt ſacred, moſt bleſſed, moſt triumphant lambe of God, that taketh away the ſinne of the worlde, and bleſſeth the world world without end, who is therefore bleſſed and glorified worlde without end. So ye now ſee the right cauſe of the right effect, the right tree of the right fruite, the right ſunne of the right light, the right ſauiour and redeemer, and Lord & maſter of his right people, the right lambe of God, that rightly and righteouſlie taketh away the ſinne of the world, the ſinne of the wicked and ſinfull world.

Behold then the right lambe of God, the right lamb of perfect diuinitie, the right lamb of true Chriſtianity, the right lambe of pure and ſincere religion, of pure & ſincere faith, of pure and ſincere hope and charitie, the right lambe of innocencie, of integritie, of vprightnes, of very goodnes and godlines, of perfect and abſolute vertue, the right lambe of true pietie and deuotion toward God, of true charitie and honeſtie towarde men, of true loue towards God and man, the onely lamb of the only ſacred and bleſſed goſpel: to conclude, the right lamb of all our cõfort in this world, of al our happines & felicitie in the world to come, of all our ſanctification, & ſaluation, and bleſſednes both now & euer.

Behold the very right only lambe of God, the very right only lambe of heauen, that leadeth vs the verie right only way to God and heauen: then what neede, or what vse, nay what abuse of other counterfaited and disguysed lambs, of other superstitious and idolatrous lambs, of other antichristian and diabolical lambs? such as are commonly called *Agnus Dei*, but are in trueth *Agnus diaboli*, lambs of the Pope, lambes of Rome, lambs of the deuill, lambs of hell, the very creatures of the deuils great vicar vpon earth, the very impostures and counterfets of the deuils in hell, deuises more hotly, then either wisely or religiously vsed among vs of late yeares in the Popish bootlesse and godles busines? Alas miserable vanitie, alas poore follie, alas blinde deuotiō, alas heathenish idolatrie, alas hellish blasphemy, call them what ye list, call them *Agnus Dei*, call them indulgences, call them pardons, and as ye list, these are no lambs of God, they are lambs of the deuill, these take not away the sinne of the world, they foster & drowne the world in sin, they hasten the world to damnation, they cary the world headlong into hell, they are capital enemies and arch-rebels to the lambe of God, to the blessed, and heauenly, and sweete lambe of God, that taketh away the sinne of the world. Many like enemies, and many like rebels there be to this lambe of God: all the sonnes and daughters of sinne, all the masters and apprentices of sinne, all the teachers and schollers of sinne, all the traines and practises, and enormities of sinne, all the transgressions and waies of sinne, whatsoeuer they bee named, or howsoeuer they bee practised against God or man, against the first or second table, all such waies and meanes of sinne, are secrete and open

enemies

enemies or rebels to this lambe of God, that taketh away ſinne, that aboliſheth the ſinne of the worlde, that notwithſtanding ſo infinite many legions, and huge armies of ſo ſtrong and mightie enemies, of ſo obſtinate and obdurate rebels, ſtill and ſtill taketh away the ſinne of the worlde.

Sinne & ſinful men may ſtriue, but they ſtriue againſt the ſtreame: the fleſh and fleſhly men may kicke, but they kicke againſt a braſen wall: the world and worldly men may rebell, but they rebell againſt the Lord of Lords, the King of Kings, the conqueror of conquerors, the almighty ouerthrower of all rebels and rebellious attempts; the diuell and diueliſh men may rage, but they rage in vaine, they rage againſt him that hath power to maiſter and tame all the diuels in hell with a word, that hath already preuayled againſt hel-gates, that hath vanquiſhed all the force, all the might and maine of Satan, that hath triumphed ouer ſin, the fleſh, the world, and the diuell, and hath gotten the victory, the moſt glorious, the moſt bleſſed, the moſt happie & triumphant victory ouer his enemies, ouer all his enemies, aduerſaries and foes of all ſortes.

Behold this lambe of God, this puiſſant, this mighty, this almighty lambe of God, this onely victorious and triumphant lambe of God, that maugre ſinne taketh away ſin, maugre the world redeemeth the world, maugre all the ſpite of Belzebub and all the feends in hell reſtoreth his elect to their God, & prepareth them for heauen and heauen for them. O almighty goodneſſe, and all good mightineſſe, ô wonderfull and vnſpeakable mercy, ô exceeding moſt heauenly compaſſion, ô moſt louing, moſt deere and tender, moſt bountifull

tifull and mercifull lambe of God, that takeſt away the ſin of the wicked world, that eaſeſt vs of this grieuous and intollerable burden, that payeſt our huge debt and raunſome, that in exceeding ſingular pitty didſt vouchſafe to ſuffer thoſe moſt horrible and vnſpeakable paſſions and agonies, that wee in our owne perſons were corporally and ſpiritually to abide as moſt wretched & damnable ſinners; that of ſo wofull and miſerable creatures makeſt vs thine owne bretheren, ſonnes of God, fellow lambes of God, heires of God, inheritors of his kingdome.

Behold this lambe of God, ſtill and ſtill behold this lambe of God, let vs all altogither, both now and euer, and alwaies, and euer behold this bleſſed moſt ſweet lambe of God, vnto whom we are ſo infinitely beholding, in that he hath generally taken away the ſinne of the world, in that he hath particularly taken away our ſinne, euen the ſinne of you, and me, and of vs all, who therfore continually is euermore to be glorified of you and me, and of vs all. O what an ineffable heauenly act was this, ô moſt diuine incomprehenſible mercy of mercies, ô the very greateſt effect of God, the very greateſt effect of man, the very greateſt diuinity and humanitie of God and man. Could we ſufficiently, could we in any meaſure of ſufficiency conſider our former moſt miſerable, moſt wofull, & moſt damnable ſtate, and accordingly compare that moſt wretched ſtate with the moſt bleſſed ſtate wherein wee are now eſtabliſhed by the exceeding incõparable goodnes of this moſt bleſſed lambe of God: Lord God, what ſhould our liues be, what would our ſelues be, but liuely ſacrifices and oblations of continuall moſt zealous praiſes, and duties,

ties, and thankes world without end: with continuall moſt harty endeuour, to reforme and frame our-ſelues to his gratious will, for his euerlaſting glory: to whom we owe all obedience, al glory, and al dutifulnes world without end, who therfore with the father and the holy.ghoſt, one almighty and onely wiſe God, be continually more and more prayſed and glorified with al praiſe and glory for euer and euer world without end. *Amen.*

Paraſceue autoris ex Auguſtini epiſtola 106. ad Paulinum:

Quæ enim potuerunt magna & acuta ingenia cogitare, aut inopiæ eſt tacendo vitare, aut arrogantiæ contemnendo præterire.

I Haue in that meaſure of Gods ſpirit & grace, which it pleaſed him of his mercifull goodnes to beſtow vpon me, vttered ſo much out of this text concerning the lamb of God, as I thought cõuenient and requiſitiue for the very plaine, true, ſincere, effectuall, and chriſtian explication or expoſition of the ſame. As I pray God, euen God the lambe of God, make me euer more and more able, out of the ſame ſcripture, and euery like ſcripture ſtill and ſtill to preach the lambe of God, the ſame bleſſed lamb of God, that taketh away the ſinne of the world. In the handling and declaring of which text, both for the Hiſtorie

ſtorie and the doctrine with other circumſtances therevnto appertaining, my whole treatiſe hitherto hath bin demonſtratiue or declaratiue by way of plaineſt confirmation and commendation. Now more fully to proſecute this matter, I purpoſe by Gods help, to enter into a more ſchollerly diſcourſe by way of Confutation or Reprehenſion, as commonly in caſes of doctrine & diſcourſe this inuectiue or elenchticall is to follow that other demonſtratiue or declaratiue manner of proceeding, as one great part of confirmation. I would to God, many yoong youthes, and ſome other had no more neede of this kinde of confutation then I could wiſh, but ſeeing I feare me there is great neede thereof with ſome, I truſt my good purpoſe will be the better liked of the better ſort, vnto whom I wiſh my ſelf neere both to heare and ſee them, as *Lactantius* did becauſe he could not be one of them, *c.* 1 *l.* 3 *aduerſus gentes*; and I hope ſome of the reſt, as it may pleaſe God to worke, may reape ſome good therby, as I hartily pray to God, they may. S. *Iohn* ſaith, *behold the lambe of God*, and ſo I ſtill and ſtill ſay, and ſo muſt al good chriſtians and euery good chriſtian euer and euer ſay, and not onely ſay with the mouth, but euer and euer thinke, euen with the very hart, euen in the very bowels of al chriſtian affection and zeale, *behold the lambe of God*, that was before the world was, that was miſtically and as it were in a holy reuerend vaile or ſhadow prefigured in *Moſes* law, that was in aboundance of diuine ſpirit liuely and zealouſly foretold by the Prophets, that was certainely and effectually preached by the Apoſtles, that is aſſuredly and infallibly deſcribed by the Euangeliſts, that in the whole word of God, in the law and the goſpell,

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in the old and new Teſtament, euer hath, and is, and euer ſhall be preached from generation to generation, as the onely true lambe of God, as the onely true ſauiour of the world, as our onely true mediator and redeemer, euen Ieſus the righteous true God and true man, by whom, from whom, and in whom only we haue whatſoeuer good wee haue, otherwiſe without him remayning in the moſt wretched, moſt wofull, and deſperate ſtate of vtter damnation both of body and ſoule. Therfore we that beleeue the law of God and the Prophets of God, the goſpell of Chriſt & the Apoſtles of Chriſt, the creation of the world and the ſaluatiō of the world, as God forbid, but we ſhould all beleeue, as it becommeth the people of God and all good chriſtians to beleeue, we that beleeue the Canonical ſcriptures and deſire to be members of the Catholicke church whereof Chriſt is the head, muſt faithfully and vnfainedly acknowledge this lambe of God to be very God himſelf, to be the promiſed Meſſias and onely Ieſus, to be the onely ſonne of God that taketh away the ſinne of the world. Wee often repeat our Beliefe, of the creation of the world by God the Father, of the ſaluation of the world by God the ſonne euen the lamb of God, of the ſanctification of the world by God the holy-ghoſt, one true euerlaſting and onely wiſe God, who raigneth in all and aboue all for euer and euer. this we often ſay, and ſhould alwaies think, as we are in al chriſtian zeale, and with all perfect hatred to abhorre thoſe that ſay or think the contrary.

Alas, a thouſand errors, and hereſies, and blaſphemies, and idolatries, and impieties, haue ouerflowen the world, and wickednes hath ſtretched out a long

arme on euery ſide, from the Eaſt to the Weſt, throughout the world and round about the world: yet Chriſt ſtill hath numbred his elect, the great Shepheard knoweth his ſheepe, there wanteth not a viſible or inuiſible congregation of the faithful, to make vp Chriſtes militant Church: there are many true Chriſtian ſouldiers euer ready to fight vnder the Enſigne & ancient of the lambe of God, that neuer bowed the knee to *Baal*, that neuer committed any heatheniſh or prophane idolatrie, that neuer were defiled or corrupted with the filthines of the whore of Babylon, that neuer either deuoted themſelues to falſe gods, or denied the true liuing God, or ſaid in their hearts with the vngodly and godleſſe foole, there is no God, that crie dayly and howerly, and euer ſincerely and faithfully, Behold the lambe of God, ô Lord Ieſus come quickly, thy will be done in earth as it is in heauen, thou art God, and there is none other God but thou, a iuſt and a ſauing God, as the Prophet *Eſay* ſaith *c.45.v.21.* O let vs all cry thus, let vs all ſet our ſelues againſt all that write, or ſay, or think otherwiſe. Students reade many things, euen of God, and of Chriſt, and otherwhiles againſt God and his Chriſt, as for God & his Chriſt, here they muſt folow the direction of a godly iudgement, here true chriſtianity muſt ouerrule falſe paganiſme, and deſperate atheiſme, here the ſpirite of God muſt confute and confound the ſpirite of the deuill, the ſpirite of Antichriſt, the ſpirite of falſe Prophets, the ſpirite of deceitfull heretikes, the ſpirite of worldly hypocrites, the ſpirite of blaſphemous and impious villaines, that care neither for God nor the deuill, that meaſure all by preſent profite, or pleaſure without any regard of poſteritie, and either

ther acknowledge no God, or els make thē their gods that feed their owne humor most, or most aduaunce their wicked purposes: Without this directiō of Gods spirite, and without this godly discretion and Christian iudgement, to discerne betweene the trueth of God, & the falshode of the deuill, alas how soone may students most of all other be misled and seduced by many wryters of much account among them, who had no sence or feeling of this lamb of God, or any such christian doctrine, but in the aboundance of their owne carnall humor, and in their grosse worldly sense tooke vpon them to iudge of all matters, as well spirituall as corporall, by the only direction of their natural reason, or rather fantasticall conceite, which otherwhile carried them headlong into all error and blasphemie? I will passe ouer those old Atheists, *Diagoras*, *Protagoras*, *Democritus*, Philosophers, *Aristippus* and *Epicurus*, Courtiers, the 288, sectes of heathenish schollers, which S. *Augustine* mentioneth out of *Varro*, *l.* 19, *de Ciuitate Dei*, many of the heathen Poets, both Greeke and Latin, and such like, whose godlesse and vnchast opinions are too common among the common sort of Students. I would to God *Aristotles* sensuall naturall philosophie, in his 3. bookes *de anima*, of the immortalitie of the soule, which that small abstract of *Athenagoras* doeth sufficiently ouerthrowe, to omitte *Æneas*, and other of greater labour herein; and his morall philosophie of mans perfect felicitie, *l.* 1. *c.* 10. *Ethic. l.* 10. *c.* 6, 7. were not sometime for vaine disputations sake, or I wot not how, more hotlie mainteined with leaue and liking, then were conuenient in our christian scholes and companies, *seeing such other matters of lesse importance haue with the same Schooliſtes*

been ſo carneſtly and egerly diſalowed, but if Caſsianus be iudged of his angry children, they wil out with their penkniues by and by, and haue their peniworths of him that was once ouer them; yoong vnskilfull phyſicians count bodies ſometimes paſt hope that haue as much life in them as themſelues with all their inſpectiues; the wild hart would not haue arreſted the ſheepe of debt if the woolfe his enemie had not bene iudge; hee that maketh an error and the report thereof both one, cannot recite it againſt another but he ſhall therein be againſt himſelfe; one eare and one tale can neuer doe the iudge honeſty, and how can he determine, which knoweth not the controuerſie? which heareth but one part? which maketh ſuſpition a proofe? he is extreemely partiall that winketh at a filthy life, and will not abide a homely word, as if a rhetoricall rule were more precious then a morall; neyther Irenæus, *nor* Epiphanius, *nor other old or yoong ſchollers are blaſphemous for repeating the blaſphemies of written hereſies; he that knew* Alipius *well, did not once thinke him guilty of theft becauſe he ſtudied in the place, and by chaunce handled the hammer and other tooles that a robber left there,* S. Auguſtine *would not accuſe him more in his confeſsions to God, then thoſe haſty fellowes which tooke them out of his hands, and handled thoſe inſtruments more then he had done; he is ſtrangely wiſe, that feareth ſhadowes and yet taketh his enemy by the hand; that ſtrayneth at a gnat and ſwalloweth a camell; that condemneth an hereſie in one ſchoole and yet commendeth it in another; that thinketh no mans gowne whole cloth but only his owne, as* Ariſtotle *iudged all writers erroneous beſide himſelfe.*

He was without doubt in ſome points an excellent philoſopher, but ſometimes euen his naturall reaſon faileth, and our common ſenſe confuteth his common ſenſe. but the particulars of his queſtions and diſputa-

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tions, wherein he transcendently exceedeth other men are not very fit for this place. Come to supernaturall and diuine matters, and alas what are his Metaphisicks, where he maketh any mention of god or gods, but either absurd Paganisme or intollerable Atheisme. If we doubt hereof, let vs search better, *l.* 12. *metap. c.* 7, 6, 8, 9, 10. and not fondly goe about to excuse or salue the matter, by distinction of a Philosophicall truth, and a Theologicall truth, or by any like fruitlesse suttilty and quiddity of the schooles: there is but one perfection & truth of one & the same matter, & that truth must be fet out of the diuinitie and higheſt schooles euen into the philosophy and lower schooles, whereſoeuer heathenish philosophy is cõtrary or contradictory to Christs diuinity, as *Viues* speaketh more instantly, *l.* 5. *cor. art.* Beware, lesse any man spoile you through philosophy and vaine deceipt, after the traditions of men, and after the rudiments of the world, and not after Christ, saith S. *Paul Coloſ. c.* 2. *v.* 8. We must not be miscarried with the plausible name of *Aristotle*, or Philosophy, no more then of *Therapontigonus* of *Pyrgopolynices*, or such, but must christianly consider what becommeth Christians to beleeue, & most christianly defend that which may be warranted by good christianity, whereby in our infancy we were incorporated into the church, and in our last end hereafter shal be receiued into the triũph of heauen. *Aristotle* no doubt had a notable & high reach in many controuersies of common reason, notwithstanding his errors of the number of spheres, the order of planets, the saltnes of the sea, the cause of fountains, the time of the rainebow, the Salamanders quality, the proportion of mans body, and other particulars noted

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by *Viues*, *Greuinus*, *Albertus*, *Bessarion*, *Bodinus*, & the rest, but Christ knoweth, how far he was frō the true knowledge of a regenerate minde & a more perfit reason, directed and reformed according to Gods owne philosophy in the only fountain of all truth cōcerning matters of beleefe & the very perfit truth it selfe. for they which knew not God nor his word, that is the bread of life & vnderstanding and the water of wisdome, without which none can liue saith *Iesus*, *c.15.v.3.* nor glorified him as God, became vaine in their imaginations, and their foolish heart was full of darkenes, filling their hungrie schollers with swines meate in steade of the childrens bread, *Luke c.15.v.16.* as *Gabriel Biel* applyeth that text, in his initial oration against philosophical curiositie and ignorance, and for christian profession, to his prelections *de canone missæ*; when they professed thē selues wise they became fooles, saith S. *Paul* that great Doctor, *Rom.c.1.v.21,28.* But no maruell though before Christes comming, the heathenish Philosophers hauing no conference with the people of God, & preferring Athens before Ierusalem, and the kingdome of Macedonia or Persia, before the kingdome of Israël, no maruell though such Philosophers before Christ had no sense, or but very little feeling of God and Christ, considering how many great Scholers, and famous writers, euen since the incarnation of our Sauiour Christ according to his humanitie, euen since this Christian Philosopher S. *Iohn* cried out, *Behold the Lamb of God*, haue either blindly of ignorance, or spitefully of malice, or diuelishly of impiety and wickednes, not only not acknowledged this lambe of God, or any such saluation or redemption of the world by this lambe of God,

God, but alſo denied, & defaced, & blaſphemed this moſt innocent, and moſt righteous lambe of God. I let paſſe the rabble of Scribes and Phariſees, and Iewiſh Rabbines, and other hypocrites, that not regarding Chriſts vnmatchable ſtarre, or Gods irrefragable voice from heauen, either with hand or with heart did conſpire the bitter moſt intollerable paſſion of this moſt innocent lambe of God, and ſo vniuſtly and vnmercifully crucified the moſt mercifull Sauiour of the worlde. We are taught by S. *Paul*, not to take heede of any Iewiſh fables, or commandementes of men turning from the truth, *Tit. c. 1. v.* 14. He that readeth of their Thalmud or doctrine, may ſoone ſee their blaſphemies againſt God, in fayning him euery day to weepe once, to be angry once, & then the creſte of the cock is white and pale: in accuſing him of ſinne, when hee made the Moone leſſe then the Sunne: of a lie, when he calleth the Sunne a greater light, and the Moon a leſſe: againſt Chriſt, in ſuppoſing that the temple of Ieruſalem was not ſo raſed and deſtroyed, but that three or foure cubites were vntouched, and thoſe ſtones left one vpon another, where a Rabbine might ſitte, and ſtudie the Thalmud: againſt heauen, by deuiſing a hole in the North-parts, which is vnfiniſhed, to trie by way of chalenge, if any can match Gods worke, *and make it vp. Whereupon certaine new Buylders, with new wittes, haue ſet a Chappel with the high end to the North, that their faces being turned that way in prayers time, God at their humble ſuit may himſelfe make vp that hole after ſo many yeares triall of other defectiue efficients. Nowe they ſaide, all euill comes from the North, becauſe that part is open, which being ſtopped, the euill may perhaps be ſtopped, and thus they builded. If our Emanuel*

like well of this dedication, who may or dare call it miſ-went, or miſ-ſet? and what new founder wil not follow this patterne, by the counſell of that Quidam *in* Munſter, *he that ſeeketh riches, goeth and looketh toward the North, perhappes hereby to obtaine an increaſe of yerely reuenues, by praying that way for dayly bread, or to be contrarie vnto* Mahomet, *whoſe face is toward the South, as other Chriſtians are contrarie to the Iewes in looking towards the Eaſt. O happie times, and happie men, that reuiue* Homer *and* Auerroes, *and other renowmed Pagans, to make them builders and Architects in Chriſtes Church? wee are too common and vulgar now, but they are ſo peereleſſe, that we may hope for new artes, new manners, new worldes, to preuent articall hyperboreall harmes, and to winne goods by the ſonnes of* Arcturus, *whom perhaps they can guide by their learning, and anſwere the queſtion in* Iobs *booke, cap.* 38. *v.* 32. *againſt the Moone,* in ſending her to God her creator, to complaine of the Sun, for keeping the light from her at his certaine times: againſt innocent *Adam*, by geuing him both natures of male and female in Paradiſe before *Eue* was made, and telling of his ingendring with the beaſts of the field: againſt *Noa* the Preacher of righteouſnes, by reporting of the Crowes ielouſie toward him: to let paſſe many ſuch impudent fictions, vnreaſonable impieties, ſenſeleſſe things. But the Iewes credit is little worth with Chriſtians, and themſelues are wearied and tyred with looking ſo long for a new Meſſias, whereas they had the right lambe of God among them, and moſt horribly ſlaughtered him without all pitie or mercie, euen according to the ſpirituall viſions, and diuine predictions of the Prophets, that euery ſcripture might be fulfilled, and no iote of Gods word paſſe vnaccompliſhed, *Act. c.* 4. *v.* 28.

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The firſt comming of this lambe in humilitie is as certainly paſt, as his ſecond comming in maieſty & glory is not farre of. God grant we be found ready at the great comming of the great bridegrome, with the fiue wiſe virgins that were ſo well prouided with oyle in their lamps. *Math.c.25.v.7,10.* As I haue lightly paſſed ouer the light and vaine Iewes, ſo I hope I may alſo do with the Turks, conſidering that the very name of Iew and Turke are alike odious among good Chriſtians. The Alcoran and Mahomets whole heape of learning is not vnknowne to ſome ſtudents: where Mahomet is made a greater and a mightier prophet then Chriſt, becauſe he had a greater body and was girded with a ſword; where the lambe of the diuell, or rather that woolfe of hell is preferred before the lambe of God, becauſe the beaſt wrought more wonders then Ieſus: where God is ſaid, to be but one onely ſingle God in perſon, without any wife and therefore without any ſonne or daughter, or any ſuch iſſue, becauſe God is not able in his extraordinary power to beget a body without ordinary means: where diuers notable hiſtories and ſpeciall parts of the bible are fabulouſly deliuered & ſtrangly corrupted, becauſe otherwiſe they ſerue not his purpoſe: where the finger of the diuell hath incountred the finger of God, and the ſpirit of Belzebub oppoſed it ſelfe againſt the ſpirit of Chriſt. This horrible & abhominable booke, although it be read of ſome men, yet I truſt, there is not any chriſtian, that maketh any better account thereof then it deſerueth, though *Leo Nardus* gather out of it a certaine Confirmation of our goſpell in his tollerable vnneceſſary deuiſe, being in truth the very booke of the diuell, vnder pretenſe of

worshipping the one only true God, whereas no man cõmeth to the father, but he whom the sonne leadeth and guideth, as many texts of scripture might be alleaged to that purpose. *Iohn c.14.v.6. Math.c.11.v.27. &c.* In this booke *Sergius* a false monke and a Nestorian heretike had his hand, therein thinking to go beyond all Antichrists in oppugning and defacing the diuinity of Christ. *Sabel. l.6. Enne.8.* but I hope there shal not greatly neede any long confutation in this place, either of Mahometists, or of Nestorians, or of any like hereticks, that denied the deity of Christ; they haue bene materially and throughly confuted by the best diuines of al ages from time to time, euẽ since the primitiue church to this day, and these Sergianks and Alcoranks cannot endure long, but they shall be stopped vp as wels without water: and they are carried about with a whirlewinde and tempest; and to them the blacke darkenesse is reserued for euer. *2. Pet.c.2.v.17.*

God be praised, this poison hath not greatly at any time infected this church of Englãd or any special mẽbers therof, but hath alwaies bin reckoned among the most venimous scismes, the most horrible apostasies, & the most abhominable heresies of other erroneous churches: *and little better account may iustly be made of* Scaliger, *that suttle maister of late yeares, suttle as a spinners web full of cunning and simply good for nothing, and therefore hated of right wisdome which the heathen miscalled* Pallas, *as the morall physitian* Petrarke *writeth*; l.1.dial.7. *who eyther in the pride of his name* Iulius Cæsar, *or of his wit, or militar ship, accounteth the ministers of holy things in al countries and places, like these Mahometicall impostors which deceiued the king of* Moluccæ *with their* Manucodiata *a bird*

of

of paradiſe, for dreaming and fayning many matters, thereby to lead the people into vaine hope and maintaine their opinions or ſects; Exercit. 228. 5. And little better account hath bene made of *Ioſephus* the writer of the Iudaicall hiſtorie and himſelfe a Iewiſh prieſt, who reporteth of Ieſus but as of another good wiſe man, or a good prophet at the moſt, becauſe he could ſay no more then he knew, or would not ſeeme to be wiſer then his countrymen, from whom both the turkiſh and all other vngratious violent doctrines had their beginning. *l.* 18. *c.* 4. *antiq.* Some other places of chriſtendome haue bene more touched and plagued with theſe corrupt inuentions of Iudaiſme, Neſtorianiſme, Mahometiſme, & ſuch like execrable apoſtaſies and hereſies, robbing Chriſt of his diuinity, and themſelues of their ſaluation, in denying him to be the lambe of God. I pray God, wee may euer continue cleare in the vniuerſities and cities, which are to be the nurſeries of true doctrine and ſeminaries of true religion. the tree of apoſtaſie and hereſie muſt not onely be hewen downe, but plucked vp by the very rootes, and burned in vnquenchable fire. *Math. c.* 3. *v.* 10.

Certaine ancient fathers in the primitiue Church were troubled with confuting the wicked ruffianly apoſtata *Iulian*, *Carion* ſaith *l.* 3. who deſperately oppoſed himſelfe with might and maine; *with haue among yee my maiſters* the Nazarites, during that ſhort floriſh of his empire (which vaniſhed like a miſt, euen as *Athanaſius* had propheſied of him) againſt the holy one in Iſrael, the bleſſed lambe of God, and not onely fought againſt Chriſt with the tyrannicall armes of a bloudy Emperour, but alſo with the ſophiſticall weapons of a

broken rhetorician, euer ready aswel to martyr the zealous confessor with the one, as to confute the most zealous doctor with the other. But himself in the end was striken with an arrow wonderfully, as *Achab* was, & cõstrayned to crie out in a horrible and wofull agonie, *Vicisti galilæe*, ô galilean, thou hast gotten the victory, ô Christ, I must needes confesse my selfe ouercome, and so he gaue vp the blacke ghost, *Theod. l.* 3 *c.* 25. and certaine fragments of his glorious and blasphemous stile are yet extant, sufficiently confuted aswell by many learned christians, as by that ancient Greeke bishop *Cyrillus*, whose purposely vndertooke that labour. *tom.* 3. the lip of truth shal be stable for euer, *Prouer. c.* 12. *v.* 19. great is the truth, mighty is the truth, and it preuaileth. 3. *Esdr. c.* 4. *v.* 41. The lyke tragicall succesſe in effect had those other Emperours his companions, who went about to set vp *Apollonius Tyanæus* against Christ, and to prefer his strange wõderments before the diuine miracles of Christ, as if greater diuinity had appeared in the magicall impostures of *Apollonius* the vaine *Pythagorist*, then in the heauenly miracles of Iesus whose name is wonderful, *Esai c.* 9. *v.* 6. according to that saying in the gospel, false Christs and false prophets shall arise, & shal shew signes & wõders, to deceaue, if it were possible, euen the elect, *Matth. c.* 24. *v.* 24. whereas both thẽselues, those Antichristian Emperors, as *Bullinger* wryteth of Tyrants tragedies, *c.* 20. and their great iugler or magician, or impostor, or Philosopher, or whatsoeuer the deuill he was, soone vanished into smoke, and had an end answerable to their beginning, notwithstanding the manifest applauses of sundrie smoothing parasites toward the one, and the goodly fine deuises of some glo-

sing

ſing Rhethoricians for the other: as the booke of *Euſebius Cæſarienſis* againſt that falſe *Philalethes*, ſheweth plainly, and as *Herodotus* and other Gentiles in the light of nature only can ſay, that no iniuſtice hath euer bene vnpuniſhed, θεὸς ἀνθρώπων ἀδίκων τίσιν οὐκ ἀπολίσει, in *Terpſichore*, a voice in a viſion by night ſent to *Hipparchus* a tyrant before his death.

I cannot here forget either *Hierocles*, or *Philoſtratus*, or *Dion Pruſenſis*, or *Libanus* the Philoſopher, or *Lucian*, or *Eunapius*, or the reſt of that Greekiſh conceited crue, who vainly and impiouſly whetted the edge of their fantaſtical Rhetorike and Philoſophy, againſt him that raigneth in heauen, while they like deſperate helhoūds moſt wofully gnaſh their teeth in hell: *commending to ſuch natures the ſentence of* Aulus Gellius, l. 12. c. 11. *taken from the mouth of that graue and conſtant Philoſopher* Peregrinus *ſurnamed* Proteus, *whom they ſo luſtely and brauelie contemne. Not to ſinne vpon hope of being hid, becauſe no corner is hid from God and time*. where is the wiſe? where is the Scribe? where is the diſputer of this world? hath not God made the wiſdome of this world fooliſhnes? but we preach Chriſt crucified, vnto the Iewes a ſtumbling block, and vnto the Greekes fooliſhnes, but vnto them that are called wee preach Chriſt, the power of God, and the wiſdome of God, for the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men, 1. *Cor. c.* 1. *v.* 19, 20, 22, *&c.* Ah wretched *Lucian*, iuſtly ſurnamed *Atheos*, thou blaſphemer and whelpe of *Arrius*, no iote inferior for impietie to *Lucian* the Marcioniſt, that didſt in thy *Peregrinus* requite the moſt grieuous, but moſt happy paſſion of the bleſſed lamb of God, with ſo blaſphemous a ſcoffe, and

ſo

so damnable a phrase, as to call him, ô deuil as thou art, the crucified Sophister and hanged impostor, whereas thy damned selfe now doest with the Apologie of *Mycillus* about thy necke, and all other must hang in hell, that are tickled with any such hellish Rhethoricke, or whet their delicate wittes vpon him, that is able to bereaue them of all witte, and can vtterly confound them with the least breath of his mouth.

Alas, what is Rhethoricke or Philosophy, or any good gift, either of tongues or knowledge, of speech or reason, if they be abused and peruerted to a bad vse? O man what hast thou that thou hast not receiued? If thou hast receiued it, why doest thou boast and vaunt thy selfe, as if thou hadst not receiued it? 1. *Cor.* 4. *v.* 7. One writeth of *Lucian*, that as trim a felow, and as fine a Rhethorician as hee is, a student were better not reade him at all, then reade him all, meaning that horrible outragious part against Christ, named *Alexander Pseudomantis*, like a very plaguesore in a liuing body, a perilous part for yong wits to deale withall, that be not fully catechised and christianized aforehand. It is not vnknowen to some, how this diueliish impe and scoffing rakehell for a time became a Christian, but soon reuolted, saith *Volaterranus*, and after his most execrable apostacie was wont to say, that all he gate by his Christendome, was the addition of one sillable to his name, being before called *Lucius*, but then christened *Lucianus*, like one made onely to iest, a very *animal risibile*, as *Enapius* reckoneth of him, or rather, which turned the grace of God into wantonnes, ordeyned before to this condemnation, as saith S. *Iude v.* 4.

He might haue at least sported without harme to him

himselfe and not haue bene condemned by his owne mouth; and to iest with a iester, if he had said, that his baptisme lifted him from *ima*, and gaue him life, or the first syllable of *anima*, it had not bene very greatly amisse: but like enough the gentleman was in such a kind of laughing melancholy, as a countryman was, against the great archbishop of Collen, when he turned his rawe dutch iest on the worst hande very proudly & rudely in this sort; If the archbishop goeth with such harnessed men, because he sustaineth the person of a Duke, not only of a Bishop, I pray, when the diuels carrie the Duke to hell, what shift will the Bishop make? whereas he might haue said with as much reason and more obedience, for ought I see in *Fulgosius* and *Duärenus* the reporters hereof, when the good angels shall carry the Bishop to the ioyes of heauen, what should the Duke be afraide of his ende? but then he had not bene a right German clowne; no more had *Lucian* bin antichristian, which name he liked best in spite of all good names, as *Lactantius* iudgeth of him, *l.1.c.9.de fal. celi.* and in spite of *Traians* and *Plutarchs* sober vertues, as *Viues* cēsureth him, *l.2.de verit. fidei.* Lord God, what is mans wit without the grace of God? what is mans reason and learning without the spirit of God? *Achitophel* may seeme an oracle for the time, but at the last for all his exceeding great wisedome he hanged himselfe. 2. *Kings c.17.v.23.* *Lucian* was but an ape to *Achitophel*, and therefore the lesse maruell though hee came to an apish death, and were rent in peeces of dogs, as *Suidas* reporteth, like that cursed starched creature *Iezabel*. I beseech God, rid vniuersities, cities, courts, townes and countries of such apes, *which behaue themselues in matters*

of religion, as if they were in a tennis court or vawting ſchoole, without any reuerence or regard, and eyther giue them more feare of God, which is the beginning of wiſdome, or leſſe pride in the floriſh of their owne wit, which is the end & ouerthrow of all goodnes. As *Iannes* and *Iambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the truth, men of corrupt mindes, reprobate concerning the faith, but they ſhall preuaile no longer, for their madneſſe ſhal be manifeſt vnto all men, as alſo theirs was. 2.*Timo.c.*3.*v.*8. Neither am I only to complaine of *Lucian*, or thoſe other vaine greekiſh wits, as of *Iannes* and *Iambres*, and ſuch like, and far aboue any ſuch, but diuers learned Romans of much better note when they liued, and euer ſince reputed very ſenſible, reaſonable, wiſe men, caſt themſelues headlong into the ſame damnable gulfe of blaſphemy and Atheiſme. If any man loue not the Lord Ieſus Chriſt, let him be anathema, and had in execration, yea let him be maranatha, and abhorred vnto the death. 1.*Cor.c.*16. *v.*22. Lord God, what ſhould I ſay to the two *Plinies*, the vncle and the nephew, famous learned men, but alas moſt wretched ſoules to God? whereof the one in his naturall hiſtory, *l.*7. not ſubtilly or ſophiſtically, like *Ariſtotle*, or his Arabian and corrupt interpretour *Auerroes*, but flatly and reſolutely denieth the immortalitie of the ſoule; the other, *l.*10. reporteth of Chriſt and the primitiue chriſtians of his age, as he liſteth, in the aboũdance and liking of his owne carnall conceit, meaſuring the ſoule by the body, the line by the timber: theſe are fleſhly, they are makers of ſectes, they haue not the ſpirit, and therefore they miſlike the fruits hereof, as S. *Iude* ſaith, *v.*19. I cannot deny but *Cornelius Tacitus* is a graue & wiſe hiſtorian in many points, yet how lightly

and

and fooliſhly, nay how wickedly and impiouſly doth he report of Chriſt and his profeſſed followers? *L.15.* wherefore theſe are no more to be eſteemed of vs, eyther for their oratourſhip or other learning, then *Tertullus* that oratour, and *Elymas* that cunning man were eſteemed of the Apoſtles: *Acts c.13.v.10.c.24.v.16.*

The like cenſure I and all good Chriſtians muſt giue of *Suetonius* in the life of *Nero Claudius*, of *Symmachus* in *Prudentius* works, of *Celſus* in the bookes of *Origene*, & of too many other in that kinde, who either reuiled Chriſt in abhominable moſt helliſh tearmes of a notable malefactor and ſeducer of the people, in very trueth no better then hungrie rauenous dogges licking vp the vomit of the Phariſees, *Mat.cap.27.v.62.* or els acknowledged his only humanitie without any chriſtian confeſſion of his deitie. *Such is the faſhion of the worlde, and ſuch is the guiſe of diſguiſed malignant worldlings, to rayle on the perſon whom they may ſee, when they cannot diſgrace his vertues which they will not ſee; to reſpect the men that are of meane eſtate, without regard of their ſtately and excellent gifts to vſe generall reproofes without particular proofes, and rather be content to call him good then leaue him out of the Libell; to ſoare aloft and houer in the ayre like a ſpirite of the aire, and yet at length to licke duſt, and ſeize vpon flies and wormes and meaneſt things; to carry a great name, euen a title of Legions, and yet to end but in brutiſh and hoggiſh conqueſtes vpon the worſt and vileſt matters. Theſe diſloyalties and miſdemeanors are too well knowen among ſome men, and I would to God they were either leſſe notorious, or more abhorred.*

I confeſſe many bookes are otherwiſe of very great importance and worthy the reading, but Chriſt knoweth how much better it were quite to baniſh them the

Countrey, then that they ſhould creepe into the leaſt credite with vs in any ſuch matter of faith and religion; we muſt not iudge of Angels by the deuils will, or learne of our enemies how to vſe our frendes, we muſt haue no felowſhip with the vnfruitfull works of darkeneſſe, of pride, of malice, of blaſphemie, but rather reproue them, as S. *Paul* teacheth the Epheſians, *c.*5, *v.*11, *&c.* Men voide of the feare of Gods holy church, and geuen ouer to a reckleſſe ſenſe, ſeeme they otherwhile to the world neuer ſo ſenſible, neuer ſo reaſonable, neuer ſo learned, neuer ſo wiſe, neuer ſo hardie, neuer ſo ſubtile, both caſt away themſelues in the end, and doe either little or no good, nay exceeding much harme, without the good direction and reformation of a chriſtian ſpirite, which buildeth not vpon fleſh or bloud, or vpon any goodly ſhew of humane witte, reaſon, learning, experience or wiſdome, but euen vpon that corner ſtone, and vpon that moſt ſound and inuincible rocke, whereon Chriſt buildeth his church, that is, a true confeſſion of Chriſt with S. *Peter*, and a faithfull beholding of the lambe of God with S. *Iohn*.

Other good parts, and other good gifts are good in their kind, at leaſt as the world counteth good, and as good goeth now a dayes, but alas, all other good without this good is too bad. What auayleth it to haue all the experience, all the policie, all the learning, all the wiſdome, all the wealth and plauſibilitie in the worlde? nay, what doeth it profite to winne the whole worlde, and to loſe thine owne ſoule? there runneth an olde prouerbiall rithmicall verſe among Schollers, notable for the ſenſe, though otherwiſe not ſo excellent:

Hoc eſt neſcire, ſine Chriſto plurima ſcire;

Qui

Qui Chriſtum bene ſcit, ſatis eſt ſi cætera neſcit.

The greateſt knowledge without Chriſt is no better then blind ignorance: he that well knoweth Chriſt, it maketh the leſſe matter if his knowledge bee the leſſe otherwiſe. O it is Chriſtian beleefe, Chriſtian zeale, Chriſtian humilitie, that leadeth to heauen. Saluation commeth not of thy ſelfe, or of thy owne witte, thou art damned in the firſt *Adam*, and muſt either remayne damned ſtill, or be regenerate and ſaued in the ſeconde *Adam* Ieſus Chriſt, the propitiation of our ſinnes, the immaculate lambe ſlaine from the beginning, and once offered on the altar of the croſſe for all, the very true right only lambe of God, that taketh away the ſinne of the earth: we may endeuor to ſowe, or to plant, or to water, or to runne, or to doe any action, but it is God that geueth the increaſe and victorie. God be mercifull vnto vs, and geue vs more and more of his mercie, that through his grace and ſpirit we may grow and increaſe in his vineyard, ſtill from better to better, to ſeeke ſtill the finall deſtruction of theſe foxes which deſtroy the vine, till we inherite that kingdome, and enioy that crowne of glory that is prepared for him and his Angels, for him and his elect, for him and al good Chriſtians.

Wee ſee how throughly the diuell hath playd his part, in oppoſing ſo many great ſchollers and od wits in all ages againſt our ſauiour. his craft and malice hath left no way vnattempted whereby he may winne the world vnto him, he continually goeth and rangeth about like a roaring lion ſeeking whom he may deuour. 1. *Peter c.* 1. *v.* 8. O he is a wicked and a crafty diuell, and is too well learned, to ſpie his owne aduauntage, and

euer ready, to take the least occasiō of his gaine by our losse, of his strength by our infirmity, of his comfort by our miserable fall and perdition, of setting vp his owne kingdome by striuing to pull downe the kingdome of Christ; he wanteth no diuelish angels, no ministers, no instruments to serue his turne, such as those leopards souldiers, which troubled and garded *Ignatius*, and the better he vsed them in wordes, the worse and more insolent they were, as it is recorded in his epistle to the *Romans*, he hath kings and kaysers, counsellers and nobles, secretaries and writers, lawiers and diuines, physicians and many hirelings at commaundement, the diuelish world is too full of the diuell, would to Christ, he had lesse stroke among the professors of Christ. O generation of vipers. how can yee speake good things, when ye yourselues are euill? for out of the aboundance of the hart the mouth speaketh. *Matth.c.12.v.34. How can you once thinke, that you haue a true spirit, when neither* Moses *nor* Paul *can make you, not to rayle vpon the fathers and iudges of the land, nor to curse the rulers of the people. Exod.c.22.v.28. Acts c.23.v.5.* Yet you that be true Christians lift vp your heads, as *Stoslerinus* saith in the yeare, 1524. after that he foresaw the chaunges which were then like to come creeping or rushing into the world. I had thought, not to haue proceeded any further in the rehearsall of more examples, but yet behold more wicked enemies of the lambe of God. the men are too notorious and their writings are too famous. Italy, in old times the true mirrour of vertue and manhood, of late yeares hath beene noted, to breed vp infinite Atheists, such as *Cæsar Borgia* was, that vsing or abusing himselfe in his life to contemne religion, despi-

sed

ſed it on his deathbed, as *Sanazarius* writeth *l.2.epigr.* or as *Alexander* the ſixt, or as *Leo* the tenth, either of the two as irreligious, as beaſtly & Neronious as *Nero* him ſelfe, as the ſame excellent poet and knight, ſurnamed *Sincerus* for his honeſty, & *Actius* for his induſtrie, hath written: but of chiefeſt name thoſe three notable pernitious fellowes, *Pomponatius* a great philoſopher, *Aretine* a great courtier or rather courtiſan, *the grandſire of all falſe and martiniſh courtierſhip*, and *Machiauel* a great politicke. *Pomponatius* embracing the poiſonous doctrine of *Ariſtotle* and *Plinie*, openly diſputed before the Pope, and writ a Booke againſt the immortalitie of the ſoule, with ſuch force of ſubtle reaſons and philoſophicall perſuaſions, that he was thought to bring *Leo* the tenth then raigning, into his profane and diabolicall opinion, as *Iouius* an humanitian biſhop ſaith; a good vicar of Chriſt, no doubt, and well grounded in the doctrine of reſurrection, which is able alone to confute & euen annihilate all ſuch bookes and libels whatſoeuer, both for the diuine and moſt ſoueraigne authoritie of the makers and authors therof, and for the neceſſitie of the word it ſelf, to maintaine Gods promiſſe and mans dominion ouer brute beaſts. *Aretinus* a man, or rather by morall metamorphoſe a beaſt of a moſt viperous & helliſh ſpirit, in all kinde of diueliſhe impiety *Vnicus*, and otherwiſe not ſo, in which reſpecte like enough neither *Geſner* nor *Simler* iudged him worthie to come into their libraries amõg other writers, although ſome Italians his vngracious diſciples haue called him, diuine *Peter Aretine*, porter of *Plutoes* diuinitie, or much like *Tullies* diuine wit of *L. Lucullus*, or *Ouids*, *God is in vs*, *and Romiſh diuinity*, *which may euer haue a new ſtampe*

from

from his holines, and other such Rhethoricall and poëticall lauish hyperbolees, he, I say of all other, was the arroganteſt rakehell, and rankeſt villen, ſauing your reuerence, that euer ſet penne to paper, like curſed Sodomites, ieſting and ſporting at that which good men in naturall modeſtie are aſhamed to ſpeake of. *Gen. cap.* 19. *verſ.* 4, 5.

His horrible moſt damnable booke of three impoſtors, & his impudent infamous Capricio, or Apologie of *Pædaraſtice* prooue him ὑπυχαιρικακὸν, a very incarnat deuill you may call it, *and one Martin-marprelate of late hath done ſuch a kinde of worke for very* ὑπυχαιρικάκια, and nothing els. But *Aretine* ſpake ill of that heauenly God he knew not, and periſhed through his owne carnall corruption, as *Peter* the true Apoſtle hath deuined, as it were, of this outcaſt, 1. *Epiſt. c.* 2. *v.* 12. whoſe delight & venerie was his death, as the tribe of *Beniamites*, not only the citie of Gomorrheans, gonorreans was deſtroied for this ſin, *Iudges c.* 19. when God had giuẽ him vp vnto vile affections, whereby hee left the naturall vſe of women, he burned in luſt toward men, and wrought filthines with men, *Rom. ca.* 1. *ver.* 24, 27. a ſhame it is to name thoſe things which are done of ſuch men in ſecrete, *Epheſ. c.* 5. *v.* 12. Now God for his Chriſtes ſake keepe all ſtudents, and all Chriſtians from any ſuch deſperate minde, from ſuch monſtruous and vnprofitable ſingularitie: and out vpon al ſuch Sataniſh bookes, that are printed I thinke in the deuils name, and goe about euen like hungrie beares, ſeeking whom they may deuour, as it were in very extrẽme contempt of the lambe of God, of the grace of God, of euerlaſting trueth, of that moſt bleſſed vnion and ſingularity of true faith.

Ægypti-

Ægyptians are a vaine generation, and fitter to innouate matters then to gouerne preſent things, ſaith Q. Curtius l. 4. *the pictures and patterns of our friuolous Atheiſts and Reformers, both in this point very Gypſies.* Yet *Machiauel* not ſo ill as *Aretine*, yet *Machiauel* too ill, God knoweth. this vnchriſtian maſter of policie, rayſing vp Nicolaites now of his ſtampe, as *Nicholas* an Apoſtata did among the ſeuen Deacons, is not afraid in a heatheniſh & tyrannical ſpirit, *l.* 2. of warly art, in the perſon of *Fabricio*, to accuſe the goſpel of Chriſt, and the humilitie of the lamb of God, for the decay of the moſt flouriſhing and proſperous eſtate of the Roman Empire, which fell by the owne idlenes and follie, as himſelfe confeſſeth *l.* 7. and as other eſtates are ouerturned by it, *the mother, and nurce, and wife of all euil, ſaith my honourable Lord of Eſſex to his Souldiers, a mother that beareth none but bondemen, a nurce that feedeth none but dulpates, a wife that marieth none but vnthriſts.* His diſcourſiue accuſatiō is in many mens hands, & I would to God the intended effect of the diſcourſe were not in ſome mens harts: howbeit, the ſame is learnedly cōfuted, not only by a religious french proteſtant, whoſe commentaries are extant, written *ex profeſſo*, againſt *Machiauel* and his antichriſtian groundes of gouernment, but alſo by no vile Papiſt, much named and read among ſtudents, I meane *Oſorius* in his *Nobilitate Chriſtiana*, *l.* 3. where it is notably proued by many worthy, diuine, and humane hiſtories, that chriſtian humilitie and the profeſſion of the lambe of God, is not any hinderance to the right fortitude beſeeming the people of God, but rather a very great and principall furtherance of their valiant and inuincible acts, in fighting Gods owne battels, and ſeeking not their owne

glorie, but the kingdome of *Dauid*, the kingdome of Iſraël, the kingdome of Chriſt, euen as *Dauid* himſelfe fought moſt manfully for the eſtabliſhing of that kingdome in the name of the liuing God, ouercomming valiantly not onely mighty champions and huge Gyants in that defence, but alſo vanquiſhing and ſubduing his other foes the enemies of God in infinite numbers, before him, behinde him, and round him, as appeareth notably in the bookes of Kings, in the Chronicles, and in his owne Pſalmes.

And to omit the handling of militar vertues, it is moſt certaine, that no man is more carefull to doe his dutie, then a chriſtian cõſcience, no man more harty in doing it, then a chriſtian faith, no mã more truſty, then chriſtian charity, no man more conſcionable, more faithfull, more charitable then a true chriſtian man: and that ſecretary of hell, not only of Florence is forced to confeſſe in ſome places *l.* 1. *diſp. c.* 11. vpon *Liuy*, and elſwhere, but moſt emphatically in his proeme to *L. Philip Strozza*, by vehement and zealous interrogation; *In whom ought there to be more feare of God, then in a warriour, which euery day committing himſelfe to infinite perils, hath moſt neede of his helpe?* A right Italian ſentence, a notable word, a fit preſerue againſt the other venims which this Spider gathered out of old philoſophers and heathen authors; *for that is the wit and diſpoſition of our reformatiue age, to gather precepts from thoſe things which our foreſathers in their learning iudged no better then obiections, and to ſtudy thoſe matters for practiſe, which were firſt taught them for their ſafety, by knowing and auoiding them, and to gather common places of mens certaine and ſuppoſed errours omitting their vertues and commendations.* But I cannot

now

now ſtand to debate any ſuch particular point or ſeuerall branch of Antichriſtianiſme.he is already confuted ſufficiently by the generall teſtimony of all good conſciences,and by the vniuerſall harty conſent of all godly and manly chriſtians, as it may alſo pleaſe God, at his gratious pleaſure to worke in many other not yet regenerate,that now account too well of him. Be not deceiued, God is not mocked, for whatſoeuer a man ſoweth that ſhall he alſo reape: for he that ſoweth to the fleſh,ſhall of the fleſh reape corruption, but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.*Gala.c.6.v.7,8.*

Gods works are great, and mighty,and wonderful, and exceeding admirable euen aboue the capacitie of the wiſeſt and profoundeſt minde in the world: yet are his mercies aboue his works, and the depth of his mercies far more wonderfull then the height of his works. O mercifull Lord,open the infinite fountaines & fludgates of thy vnſpeakeable mercies,and touch the harts of ſo many as are not vtterly obdurate and reprobate, with the finger of thy holy ſpirit,euen to the final reformation of the prodigall ſonne, and ioyfull recouery of the loſt ſheepe,ſo farre as it is poſſible for ſtrayed ſheep to haue any portion in the ſheepefold of the lambe of God. Thy holy ſeruants and prophets aſſure vs of the moſt happy condition and bleſſed eſtate of the kingdome of Iſraël, the kingdome of *Dauid*, the kingdome of Chriſt; ô let thy kingdome come, and let thy will be done in earth,as it is in heauen. As for ſuch vncircumciſed Philiſtines,ſuch blaſphemous Goliahs,ſuch rebellious Achitophels,ſuch vnnaturall Onans,ſuch wicked and deſperate Atheiſts,as I haue named, if any ſuch re-

maine vpon the earth, as I feare me there are too many, and haply some among Christians, and haply some amõg schollers, sauouring too much of these vngratious schollers; Lord God, either speedily reforme thẽ in the aboundance of thy mercy, so farre as they haue not cõmitted that great vnpardonable sinne against the holy Ghost, or vtterly confound them with the yron rod of thy iustice, and teach other by their example to tremble at the mighty maiesty of their Lord God. Let them feele the force of the liõ of the tribe of Iuda, that would not see the goodnes of the lambe of God; let them tast the insufferable torments & horrors of damnation, that refused to enioy the most comfortable & blessed estate of saluation; thy mighty stretched out arme is not weakened or shortened; teach them to feare their God, either like good children, or like cursed creatures, dreading the horrible punishmẽt due to their horrible sins.

It hath pleased God in all ages, by the mouth of his Prophets vnder the law, and by the mouth of his Apostles vnder the gospell, to winne infinite thousands to vnfayned repentance, and to the faithfull worship of the true God, as manifestly appeareth, partly by the ancient histories and propheſies of the old Bible, & partly by the gospell and Acts of the Apostles in the new Testament. In the primitiue Church the number of conuerts, and confessors, and zealous Christians, and martirs was infinite: paganisme, idolatrie, blasphemie, infidelitie, and heresie gaue place to christianitie; the mighty power and firie operatiõ of the holy-ghost is exceedingwonderfull; innumerable multitudes were dayly and continually gayned to the church, as *Augustine* by the zealous, and eloquent, & deuout, and learned

ned Sermons of S. *Ambroſe*, was reclaymed from his heatheniſh philoſophy, and manichiſme, and became a good Chriſtian, a zealous doctor, a godly Biſhop, a reuerend father, as his bookes of confeſſions doe teſtifie, from the thirteenth and fourteenth chapters of the fift booke, vnto the end of that worke.

I might declare the like conuerſion of infinite other, but his example is moſt famous, and the matter it ſelfe moſt euident; the kingdome of darkenes ſtouped to the kingdome of light, Satan yeelded to Chriſt, the world, the fleſh, and the deuill were cõquered by the lambe of God, and great hope appeared of the very vniuerſall eſtabliſhment, and catholick peace of the Iſraëticall kingdome. But Satan cannot ſleepe long, hee and his helliſh angels muſt play their parts, the malice of the deuill lyeth in continuall wayte, to intrap and intangle the ſoule of man. Satan is a cunning and ſtrong aduerſarie, and euer ſtriueth to increaſe his Synagogue and route of infidels, of Atheiſts, of Gyants, of Heretikes, of Apoſtataes, of Schiſmatiks, in euery dangerous and peſtiferous kinde, that iniquitie might haue the vpper hand. Alas, his malice and craft preuayle too much, ô God, when thou ſeeſt thy gracious time, confound all his peſtilent craft and malice, good lambe of God, take away the ſinne of the world, euen this horrible and abhominable ſinne of the wicked world: thy goodneſſe is aboue all the naughtineſſe of the world, we are not to limit or reſtraine thy omnipotencie, ô good God, be mercifull vnto vs wretched ſinners, euen where our ſinnes deſerue hell fire, and vtter damnation. The world is wicked, the fleſh is frayle, the deuill is buſie, man is man, and man is ſubiect to all imperfections and

vices, to all infirmities and ſinnes, to all lewdneſſe and naughtines, euen to that great and moſt horrible ſinne of blaſphemie, infidelitie, and atheiſme, it is the only direction of thy grace and holy Spirite according to thy word, that can keepe vs within the bounds of good order, of good conſcience, of good faith, of good chriſtianitie, of god zeale toward the lambe of God: without which zeale what are we but the children of wrath, the ſonnes of iniquitie, the impes of perdition, the mẽbers of Satan, the miniſters of Antichriſt, very wretches and atheiſts? We are called Chriſtians, ô make vs true chriſtians, ô regenerate a new heart in vs, a right chriſtian heart, wholly and ſincerely deuoted to the lambe of God.

The kings of France affect the ſtile and title of *moſt Chriſtian*, the kings of Spayne haue beene tearmed *Catholici*, our Kings and Queenes of England haue lately beene called *Defenders of the faith:* ô good God, make al good kings, and all good Queenes throughout al chriſtendome, and all their Subiectes, moſt Chriſtian, Catholike, Defenders of the faith, and ſuffer not any, chriſtian or vnchriſtian foole to ſay in his heart, there is no God, there is no ſuch lambe of God that taketh away the ſinne of the world. But aboue all other, & beyond all other, woe be vnto thee Antichriſt, thou great enemie of Chriſt, thou whore of Babylon, thou abhomination of deſolation, thou holy father of infidelitie and reprobation, thou vngodly god of perdition and damnation, being the head of all euils, not for time and influence, as *Aquinas* diſtinguiſheth, but for that perfection of malice which is in thee by deuiliſh effects. *Part.* 3. *Queſt.* 8. *Artic.* 8. Some thinke thee to be the Turke, as

Melan-

Melanchthon in his common place on the fourth commandement: ſome the Pope, as *Chemnitius* in his Examen: ſome both, *Draconites c.8. Dan* and *Maior* vpon the Epiſtles to the Theſſalonians: ſome neither, as they which coũted *Nero*, or one of the tribe of *Dan*, or *Luter* to be he. But god knoweth, the propheſies of *Ierem.* touching the fall of Babilon in the 5 *ca.* throughout; & the propheſie of *Daniel* touching the king of luſt and ſelf-will, *c.*11. *v.*36. *c.*8. *v.*23. and the reuelation of S. *Iohn* touching the ſame fall, *c.*17,18,19. and the deſcription of the great whore, the mother of the abhominations of the earth drunken with the bloud of the ſaints and the bloud of the martyrs of Ieſus; together with that declaration of Antichriſts comming before the day of Chriſt ſette downe by Saint *Paul.*2. *Theſſal.cap.*2.*verſ.*4, 8. and other like Textes are by the cenſure of the ſoundeſt iudgementes, examining all circumſtances and appendices of that Text and that Reuelation, moſt ſenſibly and viſibly verified in the See of Rome, and in the Pope the great biſhop of that See, whoſe intolerable pride tyranniſing ouer all the kings and princes of chriſtendome, and exalting himſelfe aboue all that is called God, is gone before, and whoſe ruinous ſhame foloweth after, when it ſhal pleaſe God, inuincibly to eſtabliſh the kingdome of Chriſt, *Dan.c.* 2.*v.*45. and vtterly to ouerthrow & deſolate this kingdome of Antichriſt, the man of ſinne, the ſonne of perdition, the aduerſary of Chriſt, as God ſitting in the temple of God and bearing himſelfe for God, as S. *Paul* writeth of him in the ſame epiſtle to the *Theſſalonians*, Let any indifferent diuine not ouer partially and vnreaſonably tranſported with blind affection to that ſee, vpright-

vprightly and sincerely discusse the proper effects and accidents of Antichrist, and I assuredly beleeue, he shall not finde the like concurrence of those actions and qualities in any other creature but in the Pope, whose doctrine, discipline, and whole regiment is notoriously knowne, and whose corrupt liues displaid to the world in that high degree of their intollerable abhomination euen in the temple of God, reueale a very incarnat Antichrist, whose ecclesiasticall supremacie had nigh hand abolished all good ecclesiasticall doctrine and discipline.

But this common place of Antichrist, and the whole anatomy of his ecclesiasticall doctrine and discipline, requireth a larger discourse, and may minister plentiful matter, not of one treatise, but of many treatises, and whole volumes, as already hath done to many notable learned men and some diuines in England. I for this time am to leaue Antichrist with those other profane & diuelish Atheists, accounting no better of him then of them, but rather abhorring & detesting him in greater measure then any of them, or then al they together, by how much hee hath beene a greate enemy to the lambe of God, more then any other. I hasten to the rest, yet I beseech you marke what the Prophet *Esay* saith against the idols of the deuil, and for the lambe of God, *c.46.v.1. &c. Bell* is fallen, *Nebo* is broken downe, whose images were a burden for the beastes and cattle, to ouerlade them, and to make them weary, they are sunke downe and falne together, for they cannot ease them of their burden, therefore must they goe away into captiuitie.

So farre against idolatrie; then Christ the lambe of God

God ſpeaketh prophetically, as it were in his owne perſon, *v.* 3. Harken vnto me ye houſe of Iacob, and ye that remaine of the houſe of Iſrael, whō I haue borne from your mothers wombe, and brought vp from your natiuitie. It is I, euen I, which ſhall beare you vnto your laſt age, I haue made you, I wil alſo nouriſh you, defend you, and ſaue you.

And ſeeing our laſt mention was of Antichriſt, marke alſo I pray you, how the ſame Prophet in the very next Chapter, or rather God by his Prophet, more particularly and ſpecially menaceth Babylon, that is, Rome, *v.* 1. But as for thee thou daughter, thou damſell Babilō, ſit down in the duſt, ſit vpō the ground, there is no throne, ô thou daughter of Chaldæa, for thou ſhalt no more be called tender and pleaſant, thy filthineſſe ſhall be diſcouered, and thy priuities ſhalbe ſeene, for I will auenge me vpon thee, and will ſhew no mercie vnto thee as I doe vnto other. Our Redeemer is called the Lord of hoſtes, the holy one of Iſrael, ſitte ſtill, holde thy tongue, get thee into ſome darke corner, ô daughter of Chaldæa, for thou ſhalt no more be called Lady of kingdomes. I was ſo wrath with my people, that I puniſhed mine inheritance, and gaue them into thy power, neuertheleſſe, thou ſhewedſt them no mercie, but euen the very aged of them didſt thou ſore oppreſſe with thy yoake, and thou thoughteſt thus, I ſhalbe lady for euer, and beſides all that, thou haſt not regarded theſe things, nor remembred what was the ende of the Citie Ieruſalem.

Heare now therefore, thou delicate one, that ſitteſt ſo careleſſe, and ſpeakeſt thus in thy heart, I am alone, and without me there is none, I ſhall neuer be widow,

nor deſolate againe, yet both theſe things ſhall come vnto thee vpon one day, namely, widowhood and deſolation, they ſhall mightily fal vpon thee, and ſo forth, as conſequently followeth in the ſame chapter, to the ſame effect, of much trouble, miſchiefe, ruine, and a ſodaine vtter deſtructiō and ouerthrow menaced againſt Babylon, for a time the Lady & Empreſſe of the world, that is, Rome. A notable caueat for Antichriſt, that is, the Pope and his adherents, if they would be ſo graciouſly wiſe to foreſee and conceiue their owne miſerie and deſtruction: but it is ſaid in the very ſame chapter, *v.* 10. Thou haſt truſted in thy wickednes, and haſt ſaid, no man ſeeth me: but thine owne wiſdome & cunning hath deceiued thee, and ſo forth.

And no doubt, euen ſo it goeth with all the mēbers and impes of Antichriſt in what degree ſoeuer, that any way oppoſe themſelues againſt Chriſt, or any way blaſpheme and deface the lamb of God, they may ſeem wiſe and cunning in their owne eyes, in their owne ſtubburne wilfull conceite, but extreme ruine, and miſerie, and perdition, is the finall reward of all ſuch wiſdome and cunning, euen in the mightieſt Lordes and Princes, and Emperors, and Popes of the worlde. For euery one that heareth my word and doeth it not, ſaith Chriſt himſelfe *Math. c. 7. v. 26.* ſhall bee likened vnto a fooliſh man that buylt his houſe vpon the ſand, and the rayne deſcended, and the floods came, and the windes blew and bet vpon that houſe, and it fell, and great was the fall of it. Euery one, ſaith Chriſt, how great ſo euer he otherwiſe ſeemeth to the worlde, euen the great Turke, euen the great Pope, euen the greateſt of all, amongſt the greateſt of all. A fooliſh man, a fooliſh end;

a proud

a proud man, a proud end; a wicked man, a wicked end; an vngodly and godleſſe man, a wretched and horrible end, full of all woe and vtter deſtruction both of body and ſoule. Men cannot gather grapes of thornes, nor figs of thiſtles, ſaith S, *Luke c.6.v.44.*

Good brethren, let vs actually and particularly apply this generall doctrine vnto our ſelues, whereof otherwiſe we haue no proper vſe, but a common wandering thought, voyde of that ſingular fruite and effect which the word of God is to worke perſonally in euery one that hath his name regiſtred in the lambs booke of life. Let vs geue diligent eare vnto Chriſtes worde, and follow the ſame accordingly, leaſt we be truely cõpared to that fooliſh buylder. Let vs harken vnto him with the houſe of Iacob, and the remaynder of the houſe of Iſraël, who hath borne vs from our mothers wombe, and brought vs vp from our natiuitie, who hath nouriſhed vs, defended vs, ſaued vs, taken away our ſinnes, and made vs bleſſed: for bleſſed is the man vnto whom no ſinne is imputed. Let vs vnfaynedly & faithfully imbrace our redeemer the Lord of hoſts, the holy one of Iſrael, who hath reuealed, and ſhall reueale the filthy fornication of Babylon, as he hath confounded, and ſhall confound the outragious pride of that citie, and aduaunce his mount Sion aboue the mount of Eſau, or the tower of Babell. Vpon mount Sion ſhall be deliuerance, and it ſhalbe holy, and the houſe of Iacob ſhall poſſeſſe their poſſeſſions, and the houſe of Iacob ſhall be a fire, and the houſe of Ioſeph a flame, and the houſe of *Eſau* as ſtubble, and they ſhal kindle in thẽ, and deuour them, there ſhalbe no remnãt of the houſe of *Eſau*, for the Lord hath ſpoken it, ſaith *Abdias, v.17.*

Let vs remember, what S. *Iohn* writeth in his Reuelation, *c.*17. *v.*14. *&c.* Ten kings ſhall giue their ſtrength and power vnto the beaſt, which ten kings ſhall fight with the lambe, and the lambe ſhall ouercome them al, for he is the Lord of Lords, and King of Kings, & they that are on his ſide are called, and choſen, and faithfull. Let vs aſſure our ſelues, that he it is and none but he, that can and will mightily deliuer vs from the forenamed miſchiefe and perdition threatned by the prophet *Eſay* and all the reſt of the holy prophets. Let vs continually call to minde that godly and heauenly counſell of S. *Paul*, *Coloſſ.c.*3. *v.*8. put ye of al wrath, all fiercenes, maliciouſnes, blaſphemy, filthy communication out of your mouth, lie not one to another, ſeeing ye haue put of the old man with his workes and haue put on the new man, which is renewed into knowledge after the image of him that made him, where is neither Greeke, nor Iewe, circumciſion, nor vncircumciſion, barbarian, Scythian, bond, free, but Chriſt is all in all. O let vs euer and euer meditate vpon this and ſuch Chriſtian inſtructions, ô let vs euer and euer practiſe them, and performe them to the vttermoſt of our indeuour & power in Chriſt, in whom onely we are powerable to doe his gracious pleaſure, and to make our ſelues ready for our inheritance in his moſt bleſſed kingdome. Let vs daily and howrely looke to our ſelues, & pray for our ſelues, and pray for one another, that we be not led into temtation, but deliuered from euill, and namely from the forenamed horrible euill of blaſphemie, idolatrie, infidelitie, Paganiſme, Atheiſme, and all ſuch like diueliſh abhomination, the very worſt and moſt damnable effect of Antichriſt himſelfe, of Belzebub himſelfe. Let vs humbly

humbly and zealouſly pray vnto Chriſt, to make vs like that wiſe man in the goſpell after S. *Matth. c.7. v.24.* which built his houſe vpon a rocke, and the raine deſcended, and the flouds came, and the winds blew, and beat vpon that houſe, and it fell not, becauſe it was grounded vpon a rocke, euen the word of Chriſt, the voice of the lambe, the goſpell of ſaluation, true faith with true charitie, good beliefe with the effect of good workes, as the good fruit of a good tree, according to Chriſts owne preaching in his goſpel, in the ſame chapter; *v.17,18.* Let vs ſtudie, not to be ſeruants and ſchollers of infidels, but the ſonnes of the prophets, euen ſuch ſonnes and diſciples of the prophets, as *Samuel* taught at his ſchoole or vniuerſitie at *Naioth* in Rama; 1. *Kings c.19.v.20.* and as the two moſt wonderfull prophets *Elias* and *Eliſæus* taught in their cities and vniuerſities at Bethel and at Iericho. 4. *Kings c.2.v.3,5.* and as ſuch other godly prophets taught in their ſeuerall ſchooles & townes, and namely the moſt noble euangelicall prophet *Eſay*, who is reported to ſucceede *Eliſæus* in that moſt worthy propheticall function. Let vs not beleeue euery ſpirit, but prooue and diſcerne the ſpirits, whether they be of God or not, for many falſe prophets are gone out into the world; hereby ſhall yee know the ſpirit of God, euery ſpirit that confeſſeth, that Ieſus Chriſt is come in the fleſh, is of God, and euery ſpirit which confeſſeth not, that Ieſus Chriſt is come in the fleſh, is not of God, and this is the ſpirit of Antichriſt of whom ye haue heard, how that he ſhould come, and euen now already is he in the world, ſaith S. *Iohn* 1. *c.4. v.1,2,3.* where he alſo addeth this ioyfull compariſon, *v.4.* Little children ye are of God, and

haue ouercome them that are not of God; for greater is he that is in you then he that is in the world; they are of the world, and therefore speake they of the world, and the world heareth them; we are of God, hee that knoweth God heareth vs; he that is not of God heareth vs not; hereby know we the spirit of veritie & the spirit of errour. thus much S. *Iohn* in that place.

O let vs still and still, more and more eschue & abandon this spirit of error, this spirit of the world, this spirit of Antichrist, and euer imbrace and acknowledge the spirit of truth, the spirit of God, the spirit of Christ. O let vs for the loue of God, for the loue of Christ, for the loue of our owne soules euermore seeke the lambe of God, follow the lambe of God, behold and imbrace the lambe of God, looke for the health of our bodies, the saluation of our soules, the safegard of both, not in, or from, or by any other, but only in, and from, and by the only lambe of God, repose our whole beliefe, trust, and felicity in the lambe of God, that taketh away the sin of the world, that redeemeth & saueth vs wretched and wicked sinners of the world, that with his owne precious bloud hath paid the great ransome for the release of our miserable bondage and captiuity vnder the yoke of sinne, and hath suffered that great insufferable passion due to vs sinners, to bring vs vnto heauen, vnto God, vnto himselfe sitting on the right hand of the father in all maiestie, power, and glorie for euer and euer.

Thus you haue a short confutation of those vngratious worldlings, that either with wilfull, or no better then beastly violence, or with witlesse & desperate blasphemy, or with fond and obstinate self-loue, haue proued

ued themſelues the moſt indiſcreet rulers, the moſt vnskilfull writers, the moſt vile and vngodly ſinfull men that euer were called men, or euer liued in the world. I meane firſt thoſe vngodly antichriſtian helliſh Ariſtoteliſts, Auerroiſts Plinians, call them in word as they were in deed, men of more ſubtilty then ſurety, which denying the immortalitie of the ſoule, accounting it no better then heat and breath, mouing and remouing the body only, haue ignorantly and preiudicially denied the finall cauſe of Chriſts ſorrowfull humiliation and glorious reſurrection, which ſaued our ſoules from damnatiõ and death in the nethermoſt noiſome deadly pit, the lake of torment, the priſon of miſery and all thraldome world without end: and defending the eternity of the world, iudging it without beginning and without ending (which vndoubtedly was faſhioned & finiſhed in ſix daies, as we ſurely proue by the *Geneſis* of *Moſes*, the wonderfull prophet of God, the wiſeſt law-maker in Iſraël, the mightieſt captaine of armes, by the Hexaëmerons of diuers both Greeke and Latin doctors and fathers, by our Apoſtolicke beleefe moſt ſtedfaſtly builded on God the father almightie, maker of heauen and earth, the ſea, and all that is in them, at whoſe laſt comming the earth ſhall melt away like wax, and the heauens ſhalbe folded vp like a garment) haue defaced with all their might the maieſtie of Chriſts aſcenſion, and denied the eternitie of his laſt dreadfull iudgement, both which wee reuerence and magnifie with all godly loue and Chriſtian zeale, hauing viſiblie and faithfully ſeen the one with the Apoſtles eyes, and vnfaynedly looking for the other with liuely heartes, with ſpirituall hunger and thirſt, with deſire to leaue

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this mad and drunken world, to liue infinitely & raigne with him in euerlaſting life.

Then I meane thoſe hypocriticall Phariſies, thoſe impious Iewes, and Iewiſh confederats, ſucceeding the heatheniſh infidels and pagans in courſe and time of yeares, but farre before them in all wickednes & ſinne, in euery notorious iniquitie and enormitie, that did treacherouſly and ſophiſtically ſeeke to vndermine Chriſt, and to take him in his words, that in the gall of bitternes and bond of impietie, mocked and ſpitte at him, and moſt grieuouſly and vniuſtly diſgraced him, in ſpite of heauen and earth, of angels and men, euen as God had appointed in his ſecrete ordinance and wonderfull prouidence before the foundation of the world was layd: that in the pride and rage of Iudaiſme, in the height of anger and depth of malice, whipped him like an outcaſt the ſonne of God, crowned him with thorns like a mad bedlem the innocent lambe of God, nay led and perced, and wounded him to death like a hurtfull beaſt the triumphant king of angels and men, & mightie Sauiour of the world.

But they ſoone felt the heauy intollerable hande of God for theſe ſo Iewiſh and diueliſh abhominations, and when their braſen faces would not bluſh, nor their iron heartes relent, the very ſtones of the temple were riuen aſunder, the faire vaile was rent in twaine frō the top to the bottom, thoſe ſenſles ſtones were more ſoft and penſiue then the Iewes, the dead carcaſes were more tenderly and mercifully affected toward Chriſt crucified at his one and laſt exclamation in one hower, then the elders of Iury were in all their life time, which heard many heauenly admonitions, diuers happy promiſ-

miſſes, ſundry bleſſings and curſings, yet liued and died in their gainesayings, being at laſt themſelues as ſtones and carcaſſes reiected, throwne out, and troden vpon, hauing their children and cities vtterly deſtroyed, and their land layd waſt, and thoſe mockings and ſpittings, that thorny crowne and vineger and gall, thoſe nayles and that ſpeare, and that croſſe, and all the rods and croſſes that were laid vpon Chriſt, haue euer ſince bene laide vpon them, being eſteemed the moſt odious abiects of all men, the very roges and runnegates of the earth, againſt whom all men haue ſet themſelues, euen as they oppoſe and ſet themſelues againſt all men like Iſmaëlites and Edomites, more vile in Gods eyes then dunge and clay on the ground, and all good and godly Chriſtians are intuincibly confirmed in Chriſtian faith by the ſhamefull ouerthrow of thoſe Iewiſh antichriſtians, which is come to paſſe according to the goſpell of Ieſus Chriſt, for his kingdomes ſake and our endleſſe comfort and inſtruction, to him therefore be prayſe for euer.

Then I meane the Turkes and turkiſh religion, or rather hereticall ſuperſtition, that in ſteed of noble prophets on our ſide hath but one fugitiue monke, & but the ſame one falſe monke on their part to defend it againſt our ſo many learned and conſtant profeſſours; that hath no hiſtory for his defence and in that reſpect condemneth hiſtorians, that could neuer get any ſober and learned orator to maintaine his cauſe, and therfore diſaloweth the graces and power of rhetorick; that cannot be defended by diſputation, and therefore forbiddeth all diſputations; that is forced againſt his owne will & law, to prefer Chriſt before Mahomet, our mer-

cifull king before his bloudie captaine; for honeſt and honorable birth, for vertuous and wonderfull acts, for bleſſed and heauenly tranſlation, himſelfe being borne baſely, and liuing vitiouſly, and dying of lewd cauſes, more like a ruffian of the deuill then a prophet of God, as themſelues confeſſe vnawares in their vaine Alcoran and doltiſh bible. His more then triple Dodecamechany, to the finall ruine of that tyrannicall kingdome and ſatanicall iuriſdiction in Turky, and to the building vp of Gods houſe in new Sion, to the benefit of his houſholders, his children and ſeruaunts, if they could once be ſo chriſtianly wiſe, to forgiue their owne quarrels and forget that is paſt, and euer hereafter ſerue God & pleaſe him by fighting his battels, with a perfit loue and vnanimity among themſelues, with a perpetuall hatred and magnanimity againſt ſuch enemies, the ſouldiers of the fleſh, the ſonnes of tranſgreſſion, now more then halfe wearied with their religion, and euer remayning in ſuſpition and ielouſie one of another.

Now God for his owne ſake make them euer like *Oreb* and *Zeb*, and like to the princes of Zeba and Salmana, the God of our fathers confound their huge armies and militar powers, that they may fall vpon their owne ſwordes, that their armes of fleſh may be broken, that all their beaſtly cruelties practiſed againſt good chriſtians from Mahound to this preſent day may returne vpon themſelues, that they goe hence and be no more ſeene, that their name may periſh from among the children of men, that we and all our poſteritie may ſing with the ſeuenth Angel mentioned in the Reuelation and with thoſe great voices in heauen: the *kingdomes of this world are our Lords and his Chriſtes, and he ſhal*

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*reigne for euermore.c.*11. *v.*15. but the Saracens ſhall not ouerrule him,the Paganiſme of *Sergius* ſhal not deuour the Chriſtianiſme of the Apoſtles, ſeeing the goſpell is diſpenſed in all parts of the earth,as much & more then the Alcoran,howſoeuer *Luter* in a furious imitation of *Micheas*,hath rapt out the contrarie,as if hee deſired rather the name of a Prophet among the infidels,then of a frend to Chriſtians.

Then I meane the blaſphemous high-minded ſwelling Greekes,both Iulianiſts and Lucianiſts, both Emperors and Schollers, both mighty and learned men, whoſe naughty ende hath prooued their beginning naught:whoſe owne words of euident treaſon againſt God,haue iudged and condemned them : who are in account among godly wiſe men, as the poyſonous flyes,or as dead dogs: who haue vaniſhed like a vapor, and beene conſumed like a ſmoke to nothing : euen as it pleaſed the Lord,ſo are theſe thinges infallibly come to paſſe, by whom is reſerued for their laſt ſentence,for their vngracious ſchollers, for their frendes and fauourites,a lake of brimſtone, a gnawing worme, a conſuming fire mingled with percing cold,for euermore. for thus were the Iewes curſed for their malicious blaſphemie againſt Chriſt in the time of his earthly and corporall humiliation, neither can theſe and other like them be in better eſtate,which crie out and rayle againſt him in theſe dayes of his eternall heauenly exaltation, as S. *Auguſtine* reaſoneth truely vpon a text of S. *Matthew*. And what is become of thoſe wicked Romans which I thē named,but ſhame and diſcredit,reproach and confuſion among all vertuous & well diſpoſed chriſtians? they might for their ſtile and phraſe haue purchaſed

our lyking; for their graue and politike gnomes haue beene in good account among good men, whereas now their malcontentſhip againſt Chriſtianitie, and their hauty and ſcornfull attemptes againſt Gods annoynted, together with their diſdainfull termes againſt our Chriſtian profeſſion and profeſſors, haue caſt their works into great contempt, that might els haue been in greateſt price, becauſe *no honeſt man will in conſcience approue falſe famous libels, or any graue man can ſcarcely euen in reaſon beleeue a lyer when he ſpeaketh trueth, much leſſe when he telles his owne tales: or any man ſhall not meaſure but like for like, and vpon compulſion compare themſelues with their enemies, theſe ſodaine ſlidinges with the others wilfull fallinges, theſe ſuborned reproches with the others iudiciall penalties, true conuictions, vnchangeable executions.* If they had beene of ſo vpright a nature, or of ſo ciuill nurture, to report all well of them, which did nothing ill or hurtfull to any, but were innocent lambs of God, they might haue otherwiſe then now they are, beene reckened with the beſt ſort of beſt writers, and gotten our ſubſcriptions as well as their owne friends commendations; but ſeeing their venim was ſo great and aboundant, to thruſt out their ſtinges and ſpyt out their ranknes at godly and heauenly minded Chriſtians, they bewray the ſtocke and broode they came frō, euen the ſpawne of that old ſerpent and ſeede of Satan, and make vs al in good conſciences freely to denounce and proclayme them, enuyers, deceyuers, falſifiers, to brand them with the marke of ſtrong theeues for robbing Gods church, to ſet them in the blacke booke of damned ſoules, for defying and diffaming Gods owne militant teachers and meſſengers, which preach the trueth,

trueth, which ſpend their liues in defence of the word, which offer themſelues a dayly ſacrifice vnto him that gaue himſelfe once a pure and perfect oblation for thē and all, which honour both ſpirituall and temporall fathers without any grudging, becauſe of Gods ordinance, and for conſcience ſake, which ſtudie and pray continually for the perpetuall glory & honour of Gods Church, Gods houſe, Gods viſible throne, which perſwade ſome, and exhort all men to vertue, to deuotion, to loue of God, and loue of man: which drie vp their harts and braines day and night, euen to the decay of their owne health and ſtrength, to heale the wounded and afflicted conſcience, to confirme and ſtabliſhe the faith of their countrey, to abandon vncharitable & diſobedient opinions, to bid men take heede of furious & tedious ſelf-will, to remember they are as Gods ſmall ſheepefold in the midſt of a Wolues forreſt, to bee as doues among themſelues without harme; and ſubtile ſerpents when the aduerſarie commeth, to magnifie God for his manifold benefites, and to holde out the hand when he geueth his bleſſings, and euer to behold and worſhip the bleſſed lamb of God, that waſheth away the ſinnes of the earth.

But alas there are many ſtrange errors abroad in the earth, and there are too many headſtrong mainteyners of old paradoxes and newfangled nouelties, which either renew thoſe antiquated trifles, or giue them a colour, a deuiſe and gloſſe of the makers, which are their craftes maiſters and bondſlaues. ſuch men are girded and wrapped in with ſplene and brought vp cheefly in the chapters *De contradicentibus*, and ſo wedded and giuen to alter all ſtatutes and turkiſſe all ſtates, that they

are become plaine turkish and rebellious, vnnaturall countrimen and vnkind neighbours, they doe not behold and follow the harmeles lambe of God that euer most gratiously helpeth offenders, and bringeth them from deadly traines. I haue hitherto tolde of open, knowne, and professed enemies, I haue already confuted those notorious and famous antichristians, such as with a wild and wide throate, or infamous tongue and pen, haue without al manner of colourable or shadowed pretence, enhaunced themselues and their graceles wits, to deface the sonne of God, to disgrace the holy one of Israël, that is the onely mediator betweene men and God, and the onely peacemaker betweene God & men.

Those mad-men blasphemers come to our gates, and defie our profession, we see them, wee reade and heare their notorious blasphemies, we abhor and curse them in the name of our God, as *Eliseus* that mighty Prophet in Israël looked backward vpon the malapert and wanton children of Bethel, 4. *Kings c.* 2. *v.* 23. or as *Dauid* detested that vncircumcised Giant the rayling *Golias*, 1, *Kings.c*, 17. *v.* 32, 34. and slew him though he were his Cosen german, as *Drusius* noteth out of *Prudentius* and *Philo*, being no better in his eyes then a great wood beare, yet these blasphemers more vnlearned and vnruly then all children, and more barbarous then all rude gyants and beares: this is the way of them, this is their foolishnes, and yet their posterities prayse their sayings, *Psal.* 49. according to the prophesie of *Abacuk*, *ca.* 1. *v.* 5. behold ye despisers, and wonder, and perish yee, for I worke a worke in your dayes, a worke that ye shall not beleue though a man shoulddeclare it vnto you, which word

word S. *Paul* confirmeth in his sermon made at Antioche, *Actes.c.*13.*v.*41.

BVt there remayneth yet a monstrous and a craftie antichristian practiſſer, not alredy touched to the quick, one and his mate compounded of many contraries, to breede the more confuſion in ſimple vulgar wits, who like *Paſſauantius*, is content to be ridiculous himſelfe, ſo that his enuie in any ſort make poore *Lyſetus* contemptible, that els perhaps had neuer bin knowen, he is a boone companion for the nonce, a ſecrete foſterer of illegitimate corner conceptions, a graue orator for ruffianly purpoſes, a buſie bookeman to helpe the ſworde, a rebuker of play, and yet making a play of himſelfe and all thinges, a rauening woolfe in ſheepes wool, a bloudy maſſacrer and cutthroate in ieſters apparell, a poſte vpon hackney ſillogiſmes to haue ſilly ones geue him the way, yet like the reaſons of *Lindanus* which may moſt eaſilie and fitly be returned vpon the replyer & his faction, with much more force of proofe & conſequence, a religious pilgrim to gather heapes & rāpires of traſh, a wilie fox in a lambs ſkin, firſt ieſting at mathematicall caps, as if round faſhions were not more menſurable and mathematicall then quadrates and oblongs, or an ace meane as a quater: then flinging at manners, as if he cared for thē which teacheth nothing ſo much as malignity and detraction; at laſt fiſhing with a golden hooke which is all predicables and predicaments with ſimoniſts, imagining his caſe and *Simon Fiſhes* ſupplication to be alike, being directly oppoſite in cauſes, in effects, in compariſons, & otherwiſe; he doth

not

not openly and outragiouſly in ſet words and coyned phraſes, deſpiſe the lambe of God the ſauiour and redeemer of Gods people, but cloſely and a far of prepareth his mines, and traps, and ſnares, playing ſecreetly vpon S. *Iohns* words, counting them about ones loines a receit only for the collicke: ſee an impe of antichriſt and hell, and reckoning all that hee doth vnto Chriſts flocke, as done to lambs, that will not once quetch, that vſe to take all well, as if they were ordinary, common, woolly and fleſhy lambs, and called lambs only of ſuffering, not of doing, as though all parts and ends of euery ſimilitude ſhould euer meete in one, and nothing were written of a lambe, but it muſt appeare in Chriſt, or any man ſhould chalenge that of God, which commeth of his appointment, not our, of his mercy, not our merite, to vſe rightly, not to abuſe. But Calumny in hir heat and furie calleth *Ioſeph* an adulterer, *Daniel* a rebell, *Suſanna* an whore, and *Chriſt Ieſus* himſelfe a nigromancer; yet wiſdome is iuſtified of hir owne children: no greater enemies to vertue then humoriſts, a man muſt onely be iudge of that he knoweth certainly, the carnall Mammoniſt cannot rule and direct celeſtiall things, they are as farre beyond his reach, as his skill is ſhort of them.

This is the byway of ſome careleſſe & lawleſſe quidams, which make the holy and moſt reuerend worde of the only wiſe God, to ſerue their baſtardly turnes & vnhoneſt inuentions and intentions, and will not ſtick to ſay with the Gentiles, with the Iewes, with the turks, and ſuch as are without God; that chriſtians muſt take two blowes and not ſmite againe, that they are bidden, to forgiue their enemies, to bleſſe them that curſe them,

them, to loue them that hate them, to pray for them that perſecute them, to be like their Lord and maſter Ieſus the lambe of God, not geuen to anger or defence more then he was, and more then a lambe is geuen to defence.

This is the groundworke and poſtulate of Cartwrighttiſme and Martiniſme, without which all their doings are vndone, and with which Chriſtianiſme will ſoone be vanquiſhed or abridged. Thus they teach other men their dueties, but thinke not on their owne dueties, they proue, if we muſt doe as God biddeth vs, they will not doe as God biddeth them: they force a generall text, *Matth. c.* 5. and thruſt a rule made for all chriſtians, vpon the clergie alone, from our obedience they inferre their owne diſobedience, and thus they ſtamp a concluſion more againſt their owne Chriſtendome, then the reuerence of the church: the Clergie men, thoſe elect men, profeſſe the innocencie of lambs, therefore we neede not feare to handle them at our pleaſures, as though they were not Chriſtians alike with vs, by baptiſme and vow, by doctrine and policie, or ought not likewiſe to be harmeleſſe as lambes among their owne chriſtian brethren. Euen ſo that prophane tyrant *Antiochus* reaſoned with the godly Iewes of his time, and argued with them out of their owne law concerning the Sabboth day, that they muſt not defile and vnhallow it with murder, with battle, with violent reſiſtance, becauſe they were better bee flapt downe like flies, and not hurt his men, then breake the law of their God, and incurre his diſpleaſure, 1. *Macab. c.* 2. And thus hath this ſophiſticall reformer peruerted Gods word, he hath learned the elench which anger

moueth againſt patience in the Soules-fight of *Prudentius, Die here and weepe not, for wayling is againſt thy profeſſion*, yea and behaued himſelfe heathenilhly and angerly, he vrgeth the ſurname of Chriſt, and the nature of a lambe, and then he telleth him and his preachers; That their wealth, their power, and ſtrength ſhoulde bee no greater, then the power, the wealth and ſtrength of a lamb, thus ſhould he be pitomized, and thus ſhould his flock be piſtled.

Now marke I pray you, what end commeth on theſe and ſuch men, and I beſeech you cõſider the ſeat of the ſcorner, which cõmonly proueth like the ſeat, that old courtier *Hely* ſat vpon. 1. *Kings c.* 4. *v.* 18. Woe worth the blaſphemie of *Sennacherib* & blackmouthed *Rabſhakeh*, that coſt the liues of an hundred foure ſcore and fiue thouſand Aſſyrians, yea and the life of *Sennacherib* himſelfe in the temple of Niſroch, by the word of *Eſay*, but the ſword of Gods angel, and his owne ſonnes, by the praier of that good king *Ezechias*, 4. *Kings c.* 19. Woe vnto that breach and deriſion of Gods Sabaoth, that cauſed *Gorgias* to flie, *Lyſias* to be driuen out of Iudea, the vanquiſhing of *Ephron*, the aſtoniſhment, and ſorowfull ſickneſſe, and ſuddaine death of *Antiochus* himſelfe, beſides the deaths and deadly woundes of their captaines and ſouldiers by the arme of the honorable *Machabees* reuengers of Gods Sabaoth. 1. *Macha. c.* 4, 5, 6. and what ſurer plague hath *Anger* then hir ſelfe, which killeth hir ſelfe with hir owne weapons? And woe is likewiſe to this counterfait reformer, that oppoſeth his *Scriptum eſt* againſt the clergy, as the tempter his patterne oppoſed his *Scriptum eſt* againſt Chriſt. for how can he eſcape the vengeance of God, that maketh a ieſt

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of deſcant vpō our Meſſias the mighty lion of the tribe of Iuda, becauſe he is otherwile analogically called the meeke and louing lambe of God? let him be ſure, he ſhall neuer flie from the preſence of this lambe, neither ſhall he euer hide his head ſafely from him, whom he thus lambacketh and abuſeth in his paltry reformatiue and ironicall diſcipline, no more then *Martin de Peſter* did in Gaunt, that ſuddainly died in the heate of his ſecretariſhip going about to ſweare men againſt the goſpel, or then *Martin Sward* did in England, who died like a theefe among traitors, when he would haue depoſed king *Henrie* the ſeuenth by a ſet battel, to inſtall a counterfet in his place.

But in heauen all honour is giuen to this lambe of God, that ſitteth on the throne, ſaith S. *Iohn* in his Reuelation; and if the heauens obey him, the earth cannot withſtand him, but all his tempting, deſpiſing, and ironiſing reformers ſhall laugh, and periſh, & be laughed at, and ſuch as know not, or feare not the lambe of God ſhalbe put to confuſion for wiſhing him euil. Neuertheles this glozing theologer and priuy vndermīner that would in theſe daies with his creatures dig vp our Church, as moules and frogs haue in old time vndermined faire and ſtrong townes, according to ſome old and credible hiſtorians, is in his earthly labours & fenniſh coaxations perſuaded for want of meekeneſſe and charitable inſight, that he doth God great ſeruice and honour, to open his wide throate: ô an *Ariſtophanes* might beſt handle him in his kinde, to ſet vp a newe houſe in the old roome, to take downe & build vp that is well builded already, as truly appertaining to him and his preſumptuous ſciſmaticks, as the reforming of

the temple of Ieruſalem pertained vnto Herode, or the burning of incenſe belonged to *Vzziah*, who were both too bold & lofty in heart, and ſo periſhed in their confidence and vſurpatiō. 2. *Chron.* c. 26. He might haue learned euen of *Numa* an heathen prince, *lege* 23. That religion publicke is not ſubiect to any one; or of king *Martius*, *lege* 1. That religion is no priuate inuention; and not exceed them in blind ignorance, who thought in naturall reaſon: that none is aboue God or mens ſoules, to make them what he alone liſteth, as *Plato* by the ſame light of nature ſawe, that ſelf-will in religion which he termeth ἰδιαδρήσκειαν, is the roote and originall of all miſchiefs and inconueniences; *l.* 10. *de legibus*, a booke made purpoſely in honour of diuine matters according to the naturall light of ſo learned a philoſopher.

He thinketh himſelfe the preacher of humilitie and chriſtian libertie, as one *Wall* thought himſelfe too in the daies of king *Richard* the ſecond, when as in plaine euident proofe he hindereth one ſpecial cauſe thereof, I meane the authoritie and reuerence of Gods diuine lawiers and gоſpellers, as he that readeth the third epiſtle of S. *Cyprian* will certainely iudge, and would make them of true ſhepeheards very mercenaries, of right patrons right beggers, of mē in greateſt account by law of nature, by law of grace, by all true law of reaſon & conſciēce, men of ſmall reputatiō & triobolares, mē of ſmal power, of ſmaller abilitie, of leaſt ſoueraignty in vertuous exerciſes, of chriſtian magiſtracy, of eccleſiaſticall hoſpitalitie, of godly correction. So *Iulian* their Emperour tooke away the reuenues of the church, that it might be the lighter and nimbler to flie into heauen, as

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he said, blessed are the poore, for theirs is the kingdome of heauen; whereas Christs pouertie is an example of humilitie as well for temporall christians as for spirituall, vnles the laity will loose the name & nat ure of christians, and bequeath it onely to the clergy, which is in the higher sort very poore & needy in respect of those domesticall and politicall acts which are regularly belonging to them, and in the lower sort, with reuerence be it spoken of so good a company as that is, or may be, when God shall in mercy amend patrons, most wofull and miserable in respect of that prouision which is necessary for him that would not be defectiue in his own profession. If either be insufficient for life or learning & altogither vnworthy of their liuing, there are a great number sufficient enough that in peaceable and militar gouerment could supply their wants.

O sweet country and countrimen, let the inheritance and succession remaine in the linage of teachers, vnlesse you will haue learning leaue the earth and returne to heauen, where aboue all principalities it is adored and is named no lesse thing then God, then the word, then maker and ruler ouer all. For this reformer, which is no better then blinded and hardharted guide may say, *he loueth Christ the word*, but you, and I, and all good christians may hardly beleeue him because we must iudge of a tree by the fruite, and neuer call it an apple tree that bringeth forth crabs; wee must neuer imagine he can loue and allow Gods lawes, which hateth and disalloweth the true preachers thereof, and because I am assured, that he cannot shew you, or me, or any Christian another rule and example of better credit, then the law of the Lord, and the gospell of his lambe, both which

are euer in building, not in spoyling the church, in helping euer, not in beggering the brethren, in dooing good to all companies and honest societies, not in vndoing any, in giuing to *Cæsar* & giuing to God, & not giuing that distinct part to *Cæsar* that is due to God, seing all that *Cæsar* himselfe hath is due to God. If this truth be vntruth, if this light be darknesse, yet all sciſmaticall Tees, and such Cees, and such Ems in the world can neuer disprouc it; shall we once thinke, that this, or that one man who is in some mens and womens suppoſes of a most od dispositiō and rare iudgement, hath more knowledge in gouernment then *Moses* had, the lawgiuer of Gods owne elect people so peculiarly and wonderfully called and chosen? or will any peeuish vaine and factious tongue on that side once say for his life, that maister Reformer knoweth in his wisedome better then did *Salomon*, what is best belonging and behouefull to the Church Christs beloued spouse? or may the zealous bounty of Christian Emperours, the deuoute giftes of noble and godly Princes, the liberall adoptions of magnificent and mightie men, bestowing worldly goods on heauenly vses, and bequeathing mortall heritages to immortal seruices, may these lawfull, and iust, and succeſsiue possessions, priuiledges, and charters, and codicilles of ecclesiasticall endowmēt and maintenance be once abrogated? ought all these liberties and prerogatiues to be made voyde, to be disanulled, and brought vnder, then which none can be, or should stand in more full strength and vertue? for Bishops, and vnder them Elders, ought no lesse to bee reuerenced of all christened soules in the churches, then fathers are of their children in the familie, as *Heresba-*

resbachius writeth in his *Chriſtiana iuriſprudentia.*

But the liuing Lord of heauen, and God of peace, the God of our forefathers, and king of all kinges, preſerue and arme his owne chriſtian children from that outrage, from that deſolation, from ſuch abhomination ſtanding in the temple of God, where it ought not, frō ſuch heathen, turkiſh, martiniſh, and carterly brutiſh rauine, and make vs like his owne *Moſes*, like his owne *Salomon*, like all his owne godly gouerners and Chriſtian Princes, and other good men of his owne in all ages, not like any other vnlike them, that maintaine ſeminaries of ſchiſme and malignitie, that hatch the Cockatrices egge, and weaue the ſpyders webbe, and woulde make men beleeue, they are for their eating and wearing, which in finall proofe would eate vp and weare them out, to the poyſoning and vndoing of thēſelues, of the whole Realme, and of the whole world too, as may eaſily appeare to them which can compare conſequents and antecedents together.

Then looke not to them, but looke into Gods owne holy and faultleſſe booke, the onely chiefe doctor and reformer of gouernment, that is by Gods gracious prouidence more common among vs, then it was with grandfathers in England by print, by tranſlation, by expoſitiō & meditatiō: in which booke we know the euer laſting will and teſtament of God more then they did, & wherin we learne all that pertaineth to our direction and inſtruction for all ſpirituall and temporal iuriſdictions and regiments whatſoeuer. Here you haue, and you reade, or may haue and reade, the Oecomenickes and Politicks of the Hebrew common-wealth, which is the moſt auncient and excellent of all other, as *Sigonius*

nius wryteth in the yeares of his best and ripest iudgement, when he had intreated vpon the Athenian and Roman common-wealth in his younger dayes, and by which the most and best Nations of the earth haue bin taught and ruled to this present day, in all good counsels, in all great affayres, in euery good intendment, or order in personall, and actionall, and reall causes. In this heauenly and righteous booke, the same hande of *Moses* which gaue the Hebrews lawes from aboue, and said, Thou shalt not steale from the Clergie or Laitie, thou shalt not couet thy neighbors house, or any thing that he hath in the church, or out of the church; doth also institute and ordeyne, that the measure of the sanctuarie should be much more then the measure of the congregation, and the weight as much more againe, the sanctuarie seruing God and, his ministers the Elders of the Leuites and the high Priest set ouer them, the other belonging to the people of Israël, and other tribes only among themselues, who reckoned in their accounts to the tribe of *Leuie* two for one, and double for single, as the sicle and talent of the Sanctuary was as much more as the sicle and talent of the congregation, the cubite much more, euen a hand breadth, which is named a great cubite, *Ezech. c.* 41. *v.* 8. *c.* 43. *v.* 13. *Exodus c.* 30. *v.* 13. *Leuit. c.* 27. *v.* 25. *Num. c.* 18. *v.* 16. *Cenalis tomo*, 5. *fol.* 87, 88, 89. and *tomo* 9. *fol.* 133, 134, *&c.* Whose zealous example and godly deuotion, all good men and women that loue God and his rulers, ought readily to followe, yea much more willingly and earnestly in this light of the trueth, that shineth out among vs nowe, then other did in time of ignorance next past, whose reddinesse notwithstanding was more forwarde then

our,

our, leaſt we learning more, and doing leſſe then they, be beaten with more terrible and wofull ſtripes, according to Chriſts owne ſentence in *Luke c.* 12. *v.* 47. Neyther yet *Moſes* the ſoueraigne teacher and Lord of the Hebrews ſtaied there, but God bad him command the people of Iſraël, and in them all true Iſraelites for euer, to giue the cleaneſt, the pureſt, the fatteſt and luſtieſt of the ſacrifices of lambs, and goates, and other cattell, & the tenths and firſt-fruites of all fruite vnto Gods vſes, Gods ſeruices, Gods ſeruitors; and euery thing that belonged to the church and ſanctuary, both liuing and dead, both agent and inſtrument, to bee appointed in the beſt and goodlieſt manner that could be deuiſed, beſide other certaine and determinate preſcriptions giuen indefinitely by God himſelfe, agreeing with that eternall ſtatute of S. *Paul* 1. *Cor. c.* 14. where laſtly he chargeth them in the name of the holy ſpirit, which he verily beleeued to be in him, both to keepe a good order alwaies, and ſpecially to haue a ſpecial care of adorning and bewtifying it with all ſeemely ſupplements or additions, euen as the circumſtance of the place, or the time, or the perſon may deſerue and require.

In this conſideration, when the Hebrews vſed mettals for the ſanctuary, they were cleere and pure in the higheſt degree; their wood muſt euer be that durable Sethim, and the beſt or ſmootheſt; their oyle the ſweeteſt and cleaneſt; their frankincenſe the brighteſt; their odors pleaſanteſt, their ſacrifices males & without blemiſh; their flower ſimilage and no meaner; their fruits of the faireſt trees; the place of offring without all foulneſſe; the fatte muſt be the Lords, and if any man eat it, he ſhal be cut of from his people; their muſick choiceſt

of all sorts, harpes, and trumpets, and cymbals, and organes, and psalteries, and other instruments, together with lowde harty voices; their vestures and garments of finest linnen, and finest silke furnished with gold and precious pearle; their workemen the most famous and cunning that could be gotten; the churchmen without deformities of body comely and cleanly, as it euidently and notably appeareth in *Exodus*, from the 25. chapter to the 32, and in *Leuiticus* almost throughout, and much elswhere. For seeing these outward and momentany goods are not our, but the good blessings of our God, lent and giuen vs for his vse and glory, then iudge I pray to whom they may so rightly or truly belong by way of dispensation, as to Gods owne spirituall and temporall ministers, which in all earthly and heauenly businesse and actions serue him and his congregation, him & his people, him and his saincts which excell in vertue, in higher and lower places of degree and title both in the church and out of the church, as those goods haue beene euer most plentifull since the world began with the godliest fathers of all ages, and namely most of all with those chiefe men, *Noa*, *Abraham*, *Iacob*, *Ioseph*, *Salomon*, *Iob*, *Ezechias*, and the rest, who neuer thought any goods too good for Gods Church; for his right hand is on them that feare him throughout all generations, as his children are right-handed one to another in all places and in all cases of truth and conscience.

Yet if these men in our white lilly mending dayes more diuine reformers forsooth and purer correctors of abuses then *Moses*, if these litle ones diuine ones descended from the bosome of father *Abraham*, or some better

better Saint, if better may be, for ſo they beare themſelues euer with and aboue the beſt, that haue all zeale and all knowledge among them, and can ſpare or affourd no morſell or parcell of theſe their two Spirituall graces for other pore men ſimple creatures in reſpect of ſuch new creators, if they had bin in the time & raigne of *Moſes* & *Ioſua*, or rather very *Moſes* and very *Ioſua* were now in their times, for all muſt be drawne to M. reformers cõputatiõ, & perhaps we ſhall heare news ſhortly, of another cõputation, & then we muſt ſay, in the yeare of reformation, 1,2,3,4. & ſo on apace as long as it laſteth, be you ſure of it, that they would in their pure quick fine Sybilline melancholy, the cauſe of Prophets and Prophetiſſes in *Agrippaes* minde, that neuer kept a meane, but was euer extreame, in writing magicall toys or diſprayſing all liberall and mechanicall arts, in extolling women aboue men, and ſuppreſſing almoſt euerie man with his owne excellencie in his Epiſtles, no vnfit maſter for theſe extreme reformers, haue ſayde, and ſay vnto *Moſes* and *Ioſua*, euen as they ſaid to our Moſees, and Ioſuees, to our prieſts and rulers. For looke how *Corah*, *Dathan*, *Abyram*, and *On* roſe vp before *Moſes* and *Aaron*, and tolde them in their reformatiue diſcipline: ye take too much vpon you, why lift yee your ſelues aboue the congregation of the Lord? we are all as holie as you, what *Moſes* and *Aaron*? ye are too high. *Num. c*, 16. *v*. 3.

So ſpreaken our pure and holy ones reformers, ſo our holy and pure ones ſpeake, euen thereabout as holy as *Corah*, and as pure as *Abyrams* conſpiracie, and as pure and preciſe, as all honeſt conſpirators: ſober men men in other times, who at the firſt euer pretended re-

formations and corrections of abuſes, and then corrections and reformations of vices, and nothing but amending of vniuſt matters, corruptions, reliques: theſe haue a pleaſure to water and dreſſe, and reuiue that withered oake, that *reformatoria quercus Ketti ducis*, adorning and adoring it as the only chiefe tree of the fielde and forreſt, euen in a preciſe iollitie to abaſe and ouercrow the famous planetree of *Xerxes*, or any other Dodonean ſhade, but they for all their numbers of voyces, their ſingular holines, or hollownes of heart, ſo cunningly hid, were deuoured of the earth, and ſwallowed vp quick, to the example and terror of all conſpiring reformers euen to the worlds end, that now they ſhould hinder the authoritie of Gods meſſengers no more, like thoſe curſed Dathanites. And what became of furious *Ket?* and what is like to come vpon theſe practiſers that can neuer ſee when they are well? Neither yet did *Moſes* put of his zeale, or leaue of from enriching the holy Prieſthoode in Iſraël, or from honouring their poſterities ſucceſſiuely after his and their death, but hee gaue them the goods, and lordſhips, and dominions of many cities for themſelues, and the lands and ſuburbes of them for their cattle and ſubſtance, *Num. c. 35. Ioſ. c. 21.*

No doubt at that time many rough mal-contents and enuious Reubenites ſpake among the Iſraëlites, as our hotſpurres & Rufi ſay now among vs, *Church-bread is ſweete*, that is, ſtolne thinges are pleaſant, but heard they neuer of a ſweete and pleaſant poyſon amõg their prouerbs, delightfull at the firſt, and at the laſt deadly? It is not Gods will, ſay they that know not the legacies of Gods will, that they ſhould be troubled with ſuch reuenues, with ſuch lãds & liuings, with ſo many loaues

which

which might finde an armie to defend Iſrael, a number of luſtie & choiſe valiant yongmen, a ſort of experiēced captains and ſouldiers of the beſt ſtampe.

Notwithſtanding ſuch a vulgar and plauſible inſinuation, the moſt prouident and heauenly law-geuer *Moſes* reproueth their rebellious and ſtiff-necked harts, he went forward in ſetling the ground of his godly gouernment, becauſe he by yeares and wiſdome knewe better then they could tell him, that their youth is too raſh to wiſh that which troubleth men: that their experience is vtterly imperfit: that greateſt hotſpurres are leaſt conquerors: that a man is not deliuered by much ſtrength: that armour and men are counted but a vaine thing to ſaue a countrey: that nations are not defended & preſerued by the puiſſance & chiualry of the inhabitants, but that the wiſdom & grauitie of learned mē, the coūſel & vnderſtāding of ſober diſcreet mē, that the firy zealous & heauēly minded man, like the prieſt *Phinees*, or the king *Iehu*, that moderation which is neither too high nor too low, halfe vp & halfe downe, euen in the mids, that Gods bleſſing beſtowed on thoſe that bleſſe him, is cauſe of al obediēce & peace at home, of all ſafetie and ſecurity in reſpect of forraine daunger abroad; that the head and heart muſt rule the hand and foote; that the outward partes muſt bee preſerued by the inward, and preſerue one the other mutually; that if they muſt needs take away goods from other men, their value ſhould be ſtretched out againſt their heatheniſh enemies; and therefore he commaunded them in Gods holy name on the Eaſtſide of Iordan in the land of promiſe, and in the ſame holy name the fathers commaunded *Ioſua* his ſucceſſor on the other ſide of Iordan in

the land of promise, they willed & charged their Tribes by the will of their God to whom they were al tributary, that fortie and eight cities with the granges, and villages, and suburbes, and all bounds and limits of them, should be allotted vnto the principall fathers of the *Leuites* out of their inheritance, which the *Leuites* God & their God had bestowed vpon them; among which eight and fortie cities were those six principal places of refuge & noblest sanctuaries of safegard for the vnwilling vnluckie slayer, euen those three cities within the riuer, *Chades*, *Sichem*, *Hebron*, and those three cities without the riuer, *Golan*, *Ramoth*, *Bosor*, standing in both the ends, and in both the middle parts of the land, that no tribe might be without the lordships of *Leuy*, that the land and mannors of *Leuy* might with greatest libertie lie in euery part, and on either side of the land of promise, the holy land, and patterne of all holy land, so far and so long as nothing was done without the lawes of *Moses* which were the lawes of God.

Now if it would please God, to open the eyes, and eares, and hearts of our tribes, of our hundreds, of our counties, of our shires, of our fathers, & rulers, that they might see and perceiue, heare and vnderstand, know fully & acknowledge freely, I say no more; yet I might well name our reformers a sort of new Arrians, that inuent lies against our spirituall lords, as they did against *Athanasius* deuise one slander of his abusing a woman, another of cutting of *Arsenius* arme, both which in the triall proued false and ridiculous, as those should doe if the libelling accusers were knowne, yet truth wil raigne though they die in the darke, and in another kinde of Arrianisme abuse Christs church impudently and profanely,

fanely, as if he were a man & no God, not caring whether it be true or not true that they write, ſo that the wauering and rude multitude voyde of deliberation and iudgement ſeeme to like it, for whoſe onely pleaſures it is publiſhed in the rudeſt faſhion, ſeeing al learned and ciuill men peacemakers abhorre it; but God almightie ſend a true ſpirite into them, that as new borne babes they may be children concerning maliciouſnes, not in knowledge, or a new Iubilee in vs, and for vs, at his good pleaſure.

Theſe are Gods goods, Gods cities, Gods ſuburbs, Gods mannors, which he himſelfe hath geuen, before *Conſtantines* donation no whit belonging to vs, as legacies of his firſt will and teſtament, to his owne holy and beloued Prieſthood. Or if our rough ſmoothed brethren, which name they vſe for a bayte, if our *Eſaus* and *Nymrods* reformers hunters, if our temporizing temporall correctors mammoniſtes, theſe preſumed and ſuppoſed iudges of eternall lawes, if they will in their wild and wily wilfulnes fruſtrate this conſtitution of God, if they care not howe ſhort their daies may be vpon the earth which the Lorde hath geuen them, ſo that they may not honour their ghoſtly fathers, without whoſe authoritie they ſhall neuer rule Subiectes, or ſeruants, or children, but ſuppreſſe and ouer-rule them: if they wil clayme and auouch a ſecond wil or teſtament, and diſauow and diſclayme the old will and teſtament, cancell the auncient actes of Gods former regiſters, make a parlement act of their owne priuate, and in deede no better then apoſtumated braynes, which in the ſecond conſequence, and in the third depending thereon, concluding any way either ſimply or compa-

ratiue-

ratiuely, *a cauſis* and *a partibus*, will certainly caſt themſelues and all other into a manifeſt anarchy, into all diſturbance and vtter confuſion: becauſe the ſame obiections againſt one ſtate of ſpirituall Lords, may as iuſtly and more ſenſibly be deriued vpon ſecular Lordes of like degree. I ſay, if *Moſes* eternall lawes, the very true lawes of God, be in theſe new reformations no better then temporarie and tranſitorie lawes, which were a deepe roote for atheiſme, and a ground-worke for blaſphemie, yet I hope theſe Martins will not make themſelues worſe then Pagans, being counted Chriſtians, they cannot poſſibly, I truſt, be ſo irefull and raging, as to exceede the profane Egyptians, who allowed their prieſtes no ſmall commodities, in plenty of bread, of fleſh, of wine, beſides their domeſticall immunities and priuiledges, whereby they ſpent nothing of their own, *neque è re domeſtica aliquid conterunt, neque impendunt*, ſaith *Herodotus in Euterpe*, and *Daneus* in his Aphoriſmes gathereth more from that ſecond booke than I doe: they wil not for ſhame doe leſſe for other chriſtians, thē they did for other idolatrous Egyptians, *cap.* 47. *ver.* 22. of *Geneſis*.

But in trueth, theſe reformers haue without trueth contemned *Moſes* and *Ioſua*, like *Iannes* and *Iambres*, and the Gibeonites in former times, God ſend them more of his grace and mercie, or the rewarde of thoſe men, if it be his will: now will they alſo count *Ioſeph* that heauenly politike guyde, that true patterne of politickes, a partiall and parciall iudge, and account him and his rulers al ſuperſtitious rulers, for not touching and buying the lands of the Egyptian prieſts and fathers in the ſeuen yeares of intollerable dearth and famine, when all other

other men of the Temporaltie sold euery man his land, his cattle, himselfe and all to buy bread? Surely those holy men of our so learned dayes and so christiã peace, that put almost all Gods husbandrie in lopping, and proyning, and making euery thing lesse then it shoulde be: much like that holines that the Græcians & Hyppocrates name in those words, *sacer morbus*, *sacer piscis*, *os sacrum*, whereby they vnderstand greatnes more thẽ goodnes, quantitie more then qualitie, a diseased holines, a fishy holines, slicke on the skinne, and sicke within, a bonish holines, and fitter to choake men, then to feede them, would in their reforming discipline, make our gouerners and Iosephs, worse affectioned to their naturall and spirituall countreymen or fathers and instructors, that haue altogether alike one baptisme, one confirmation, one communion, one beleefe, one prayer, one law, one gospel, one God, and one mediatour & sauiour, then *Pharao* was to the idolatrous Priestes of his kingdome, hauing more forcible necessitie, then to haue sequestred and impropriated their church-landes and goods, then euer other kinges and princes had or ought to haue, by the rule of Gods word, to empayre their church-lands and goods, which euen in the naturall witte of *Trebatius* are sacred, being once dedicated vnto God, and therefore inuiolable, according to the nature of holy things, *Macrob. l. 2. Satur. cap. 3.* but receiuing al their blessings and fruites for the churches sake, whereof they are members, which is the onely spouse and best beloued sister of the lamb of God, not for any meritorious worke of their owne, ought contrariwise rather to increase their annuities and reuenues, as they will for a woorse and meaner loues cause in common

vsuall fauour increase the liuings of such as they onelie wish well vnto. But these our reformers say what they list, either like tyrants that cannot be hindered, or like wittals that must be tolerated, and these will haue their words, though the rulers bid peace.

Then leaue them a while to themselues and let them alone, and thinke in your harts, beloued christians, and iudge in your owne consciences vnfainedly like right *Nathanaels* without guile or gal, iudge I pray soberly & aduisedly in your mindes, and then marke my communication; Is not equitie or law and reason vniuersal and common for all reasonable men? is any man forbidden in equity and reason to keepe his owne goods which are lawfully giuen him? did *Naboth* offend God, by keeping his inheritance & vineyard, or *Ahab* in asking, and *Iezabel* in catching it by false processe and wrongfull execution, when hir cosmeticall physitians had commended the prospect and recreation of the place, and his greedy lawiers told him of his profit and prerogatiue? may one man or lord say, let it alone, it is mine not your, seeing he speaketh truly? and may not an other man or lord say, let it stand, it is mine not your, it is Gods, not your, giuen as truly & lawfully to his house and housholders, as euer any right and title was giuen in the world, by Gods word or mans, by Gods written promise and couenant or by mans, or by any other meanes? Learne of *Comes Purliliarum* in his first booke of the art of war, to abstaine from sacred things, not to touch them your selfe being captaine, and to punish them grieuously that touch them, lesse you come to naught, by making God and godly men your enemies, which being a rule of warre with the best Admirals of the

the field toward the enemie, muſt for horror of ſhame not once be broken in peace toward the neighbour; Learne of *Onoſander Platonicus* firſt to haue a cheefe eye to holy matters, that by this skill of the generall other matters may proſper, in his booke *De optimo Imperatore*; Learne of *Dions* firſt precept *De regno*, not to dally with God, as if he were *Prauus* or *Stultus*, but principally to adore him, in his viſible miniſters, the only way in this life to approue our faith; Learne of *Xenophon* in his *Hipparchicus*, to pray to the God of the world aboue all things for helth and glory, and not to eſteeme him vnder all; learne of *Pythagoras*, *God immortall muſt be firſt honored*; of *Phocylides*, *worſhip God firſt*: of all teachers, to excell pagans in that *Euſebeia* which hath the firſt place in *Iſocrates* and al other gnomographers, increaſing daily in piety and vertue; there is *Meum* in the clergie, not only in the laity, and if either of them plead lawfull inheritance and poſſeſſion, they ſay well and ſpeake no leſſe then truth, and yet the clergie ſhould in equity & truth be firſt and more forward then the other, by how much Gods plea & intereſt muſt haue greater audience then the plea of men.

Yea reaſon and truth crie out vpon theſe Moſemaſtiges and Theomaſtiges too, who when they heare *Moſes* ſay in Gods law, *all the fat is the Lords*, *Leuit.c.*3.*v.* 16. that is, the beſt is the Lords offring, as may appeare, *Num.c.*18.*v.*12. & *Pſ.*81.*v.*16. they anſwer him in their lawleſſe mouths and malcontented harts, *let all the leane be his, he hath no need, the lambe is fat enough already, his paſture is good enough*: neither needeth he either of them, the fat or the leane, or any thing els, becauſe he hath all things at commaundement without your leaue, and is

the Lord of Lords both ghostly & bodily, yet thus by your incõsiderate wits and spritish mockeries and new-founded minds which you beare, you incur the danger of his heauy wrath, ô ye sonnes of *Belial*, with your incredible vanities and credulous followers, that in S. *Pauls* eye *c.16.v.17. Rom.* fight all for the belly maintenance, and bring al their zeale to the merchants shops, their learning to mony matters, their pure meditations to set vp shifters, their discipline to banniſh or impriſon roialties now stablished, their christianisme to open Iulianisme, their wits to Lucianisme, beware in time of Gods displeasure, which being once kindled yea but a little, blessed are al they that trust in him, and cursed are they that make such a turkissing and furbushing of his omnipotent and irreprehensible word, which hath bin euer hetherto the word of ioy and comfort, and wil be hereafter the word of Iubilee it selfe, of victorie herselfe; which Iubilee is neither against the institutions & grounds of our, or of other soundest lawes, or any way against the analogie of christian religion or regiment, but a true restoratiue for decayed families, and a good preseruatiue against the proud pouertie, and is therfore so highly extolled and magnified by *Moses, Leuit, cap.25. v.10.* as these are professed of vs with heart and voyce, and yet are dayly defaced and weakened among vs, so farre as trueth may be enfeebled, which is inuincible, by priuie and open treacheries, falsly called reformations.

O mercifull God, seeing it is thy soueraigne maiesties most gratious and apparant worde, not to touch thine annoynted, or doe thy Prophets any harme, *Psal. 105.v.15.* either execute thy will, and poure out thy ven-

vengeance vpon ſuch wicked ones, as ſeeke both to touch thine annoynted, and hurt thy Prophets, or els ſhorten the day of thy ſecond comming, and quicklie ſound the laſt thundering trumpet of thy greateſt glorie, that all theſe impoſtors and intruders may knowe, that thou, ô Lord, art God aboue all men, and emperor of all the world, but ſpecially of thy little flock, to geue it a kingdome according to thy word, which thy ſonne and our Sauiour purchaſed with the ineſtimable and vnſpeakeable price of his moſt precious life bloud, which to vs is ſo heartie and full of life, and in which lieth the life of our ſoules, as the life of our bodies is in our owne bloud.

They went out from vs, ô God of heauen & earth, they went out from among vs, and why are they ſuffered to liue by vs? that would betray vs and thy ſheepeheards vpon no iuſt cauſes, but by vaine & vile meanes, out they went from vs and were not of vs, but they were of that malicious arch-rebel *Caine*, and that pecuniarie Ringleader *Iudas*, they were of themſelues, and their owne ſelfewil, that haue rebelled againſt our reuerend ſpirituall fathers, and our honourable ſpirituall Lords, and but for feare of loſing their heads, woulde holde vp their pennes and Printes that come from *Ouids Europa*, a metamorphoſed defloured beaſt, or rather from *Ariſtotles Euripus* a deſperate probleme, and throwe their bookes, their libels, their lies at temporal fathers and ſecular Lords: for both theſe tenures holde alike by thy ſeruice, in ruling the ſoules and bodies of thy people.

O Lord, they haue opened a gappe to all obſtinacie, outrage, and miſerie, their malicious proceedings haue

put ſhamefull and peruerſe paradoxes into Subiectes mindes: how much better were it to hold them down, and as it were to the grinſtone, as *Moſes* and *Lycurgus* did by iuſt executions, then thus to let go the reynes, and to let them looſe till they looze themſelues and al? as the Athenians and Rhodians, which therfore at this day are of no account, but ſlauiſh and vnknowen, did play the part of childrē, in breaking their lawes ſo ſoon as they made them, or the part of ſpiders, in catching ſmall flies, and letting goe great hurtfull hornettes and dors: by the diſcipline of their reformatiōs many haue reached beyond the compaſſe of thy worde, in theſe common places, of accepting no perſons, of vnequall compariſons, in ſtriuing againſt externall decent ceremonies and cuſtomes, as though they were principals of our ſaluation, caſes of life and death, matters of hell and heauen: they haue been diſobedient to the Magiſtrates of thy Sanctuarie and congregation, they would ouerrule thy rulers in indifferent things, rather then be ruled by them, as if they were aboue them: they ſpeake of peace, and make continuall warre: they thinke themſelues Nathans and good finders out of errors, & correctors of abuſes, when as in very deede the parable of *Nathan*, 2. *Kings*, *cap.* 12. *v.* 1, 2, 3, 4. is verified by them in the fifth commaundement, *Honour ſpirituall and corporall fathers*, as it was true in *Dauid* by the tenth, *thou ſhalt not couet thy neighbours wife*, and they are in minde as their works proue thē very Mathans of ſome one Baals groue or other, if all were knowne to vs that is knowne to thee, to bring his vileſt indignities to paſſe, to make a wofull Democraty without order, honour, or ſeemely eſtate, and a right cyclopical and giantlike church, and conſe-

conſequently ſuch a commonalty, where euery bold one may be a controller of his betters, and powre out his fancies like water that runneth apace, their arrowes are ſhot, when ſhall they be rooted out? where the ſtipendiary man may eſteeme of his reuerend Lord, as thevaſt rudesby *Polyphemus* coũteth of ſuperior powers, poëtically termed Iupiter and the gods, and ſaith, that he is but a cyclops with halfe his eyes, yet will do what he liſt and aske them no leaue, though at laſt he loſt his one eye like enough for his blaſphemous treaſon. Lord God, what a deſperate ſtate is this? how ſhall duties be regarded? how ſhall offices bee performed? how can thy great name be honored in thy rulers? how can the gouernment of ciuill and godly nations endure, if the chiefe piller and ankerhold of all feare and obedience be once broken and taken away from thy ſanctuary & holy church? if their hearts be thus ſet againſt thy glorie, who ſhall ſafely truſt them in mens affaires? if their *Deleatur* begin at thy houſe, where ſhall the vngodly and ſinners appeare? if one lamb and ſheepe thus rend another, what rendings and tearings ſhall the woolues make? if they behold thy lambe, ô God, with ſo cruell and enuious eyes, how can they be louing and merciſull toward thy children? O how truely haue the Prophets and Apoſtles compared ſuch men to vnreaſonable creatures? as *Paul* hath called the Cretians *Euill beaſts*, and Chriſt ſurnamed *Herod* a *Fox*; whom other zealous and learned writers haue followed in like cauſes of pride and miſchiefe, but eſpecially *Epiphanius* aboue other, who by his manifold naturall ſimilitudes, ſeemeth to write his bookes of Poiſonous beaſtes, being made purpoſely againſt rebellious heretickes; to omit

omit our countriman *Gildas* surnamed *Sapiens*, & other, who dealing plainly against notorious enormities, told kings to their faces, that they liued like outlawes, lions, and lions whelps, and leopards, and beares, and dragons, and dogs, forsaking the rules & manners of men, and liuing in lust not in order, in will not in skill, at rouers and rangeal, not within bounds and compas, madly and drunkenly; to let passe the surpassing stile and violent phrases of *Luter* in this vaine forced vpon causes. Therefore from all such reforming discipline, that is priuy conspiracie against all rulers, from all such false doctrine and heresie, which no magistrate can allow without periury, from such hardnesse and deceitfull contempt of thy word and cõmandement, good God saue vs or deliuer vs, and let thy will be now done still and still in earth, as it hath euer more and more bene in heauen by thy will, and lead not thy princes and people into these snares and calumnies of the deuill, that in his angelick sophistry goeth & looketh like a reformer, intending wrong and pretending right, that is hony and mealemouthed to looke vnto, but hath his entrals compounded of all vnhealthfull bitternesse, and is in true tast a wild kinde of Coloquintida or death it selfe in the pot of the prophets children, in our schooles and townes, which the gatherer shredded in steed of good hearbes, being too hasty and presumptuous to aske, & too ignorant to know of himselfe what he should haue gathered.

How can I but be mooued hartily, to write against some such graue and some such bragging conspirators in these daies, whose heresie is more dangerous then any old one, being a more winding & crooked mutiny

then

then any of them? And now at laſt it is proued no better then a ſpitefull ſect, a very mocking Iſmaëliticall kindle, *Gen.c.21.v.9,10,11.* a counterfet holines, a proude ſelfe-loue, an old militar obiection and barbarous paradox, renued a freſh and miſalledged. tuſh man, quoth he, temporall and eccleſiaſtical are *ſynonima*, it is popery to count *eccleſia* and *eccleſiaſtica* for *coningata*, *cedant togæ armis*. it is a ſtubburne and arrogant quarel, begun vpon priuate æmulation, and continued with a braſen forehead, vttered firſt in heate and haſte, and then defended in earneſt, one great cauſe of corrupted artes, as *Viues* iudgeth rightly, *l. 1. de diſciplinis.* herein following the iudgement of *Salomon, Bion, Seneca*, and experience it ſelfe, a ſwelling and harmefull ſciſme ſprung from a colledge mal-contentſhip to a common-wealth-braule, a clamarous and wrangling doctrine of another brytiſh Sphynx, a ſpotted linx, or ſuch, not innocent & harmeleſſe as the doctrine of Gods bleſſed lambe, an hypocriticall impoſture, which hath the face of a man, and the tayle of a Scorpion, a ſhew of peace before it, and fire & powder following it, which propoundeth conſcience, and concludeth iniurie, pretendeth pureſt diuinity, and is fartheſt from charitable neceſſary chriſtian humanitie, a moſt perfite enmitie to the lambe of God, and God himſelfe, in defacing and ſupplanting the magiſtracies of both.

For ſeeing in Greece this day not only the doctrine and rites of chriſtian religion, but alſo the order and degree of Biſhops, and the whole eccleſiaſticall regiment and iuriſdiction are both tolerated and defended vnder the Turkiſh tyrannie, as many faithfull men which liued there a long time, haue witneſſed in an oration of

Dauid Chitreus, written about twenty yeares since, and as he there telleth more plentifully, how can we esteme them so godly as Turkes, that seek in their owne countrey to hurt the Church, more than those infidels antichristians doe, though they can, and these cannot? as God forbid they shoulde euer doe it. Church goods are onely to be reserued to the churches vse, saith *Hadamarius* in his institution of a Prince. Or if these words seem any way hard to any good christian, which to the well disposed and skilfull reader are no lesse allowable by good example, then apparantly true, and more true than he or I would they were by reason, I desire some good Christian, euen in christian charitie and godly brotherhode, to thinke vpon, to consider and examine the proofes and grounds of this assertion, and then iudge thereafter accordingly in conscience as he ought, specially when he remembreth that the heathen writers themselues neuer set any men but the vayneſt and maddest of all the rest against their Priestes, which men either liued in reproach, or came to shame, or for the time were generally reputed reprochefull and shamefull men, as may appeare in their gigantomachies and theomachies, commonly made euen of poets in reuerence of religion, the causes of greatest mischiefes and sorowes, to which end and purpose all the most auncient tragedies haue beene written, euē euery one of them, as *R. Harvey hath proued in his Logical and Enthymematicall Analysis, dedicated to the valiant and vertuous noble Lord, the Earle of Essex*. If *Menelaus* counted a light and idle pratler abuse Calchas, or *Agamemnon* a great drinker in his hast and anger misuse *Chryses*, or *Pentheus* in his frensie disturbe the Bacche, or *Creon* in

in his pride disable *Tyresius*, and so forth, neither shall their passions hinder the spirites of those Prophets, nor make *Nestor*, or *Vlisses*, or *Cadmus*, or the Thebanes, or the wiser sort, or God himselfe, in their phrase termed *Apollo* and *Dyonisius* of destroying euill thinges, and working great matters, to despise them one iote the more, but the rather to defend them, which *decorum* is euer kept in all their bookes, in geuing the best ende of their controuersies to their religious persons, hee that hath eyes to read, let him reade.

Then let him thinke in his heart, whether pacience and humility in one man should prouoke another man to presumption and rigour, and the naked innocencie and innocent nakednesse of Gods holy prophets and teachers may in any heauenly or worldly reason cause busiebodies the rather to annoy them? if he answereth in himselfe, it should not, it may not be, why goeth he against his conscience and woundeth his owne soule, in allowing these idle flies, these troublesome waspes, these stinging gnats, these vnprofitable wormes? if he saith, it should be, it may be, he maketh loue a reason of hatred, and submission a cause of oppression, he taketh away the reward of vertue, and doth euill for good, which is worse then the worst beasts, then diuels & all. Then I beseech him to consider, how disalowable it is in good discipline, which they and he stand vpon so much, to change that order and breake downe those degrees, that are nether diuers from Gods holy and reuerend word, nor contrary to true and godly gouernment, to be firie & vehement in their innouatiõs, whereas old standards haue more equity and safety in thẽ by much, or else by such an infinite methode we shall ne-

uer make an end of changings, and euer trouble the world with needles queſtions, beſides, that is the moſt inordinate & vnlawfull thing in the world, to haue priuate men ſpeake and write their pleaſures in publicke caſes, ſeeking on their owne heads without any good allowance or lawfull warrant of the rulers, factiouſly and arrogantly to alter the ſtate that is builded and framed on Gods and mans law.

Then I deſire him to examine this queſtion, whether vertue and wealth, godlines and riches may not be in one and go together? if they may not, why were the moſt ſoueraigne princes and godly puiſſant captaines of Gods church, euer as welthy and rich as any other? will they reforme God too, for doing this, and teach the Almightie to do better? or if they may be in one, being both good, what meane theſe immoderate clenſers of no faults, to pull downe or ſpoile, to beggar or abaſe with all their forces the countenance and maintenance of ſpirituall magiſtrates and fathers, of eccleſiaſticall teachers and rulers? whoſe reuenues and iuriſdictions are more neceſſary and leſſe hurtful, more charitable and natural then any other, and whoſe children ſhall not be behind any in true vertue and true proofe. How truly hath S. *Auguſtine* defined him to be an heretick, which for profits ſake or fame beginneth or followeth new opinions? God in his goodnes and mercie forgiue all ignorant and weake offences, as he will in his powerfull iuſtice ouerthrow all preſumptuous and ſtrong offenders, to his owne immortall glory, and the euerlaſting comfort of his true church, his peculiar people, his faithfull children, his obedient ſeruaunts, which beleeue in him aboue al, which feare him vnder all,

all, which loue him with all the powers of their soules and bodies, in all thankfulnes and dutie, in all visible & inuisible offerings of their goods and goodwils. For when the reasonable and honest soule remembreth in it selfe, that the weight of Gods sanctuary was euer as much more as the weight of the congregation, and the measure much more; that the best & faireſt of all things were alwaies bestowed vpon Gods diuine vses and seruices, who giueth vs the best & all for his vses; that the lands of the *Leuites* in that only little land of *Canaan* cõtained at the least in compasse one hundred and ninety miles, *Num. c.* 35. *v.* 5. or if later times be better, that of the whole land of Iurie diuided into foure seuerall parts, two parts of them were giuen to the priests, to the temple and the *Leuites* for their inheritance. *Ezech. cap.* 45. *vers.* 3, 4, 5. or if an interpretor be required herein, that S. *Ierome* in his notorious and notable epistle to *Euagrius*, concludeth, and calleth this an apostolical tradition, that the Bishops and Priests and Deacons may aske and chalenge so much in the church, as *Aron* and his sonnes and the *Leuites* did in the temple; that the liuings of the Ægyptian priests, euen idolatrous priests were not once touched or diminished in common dearth and famine and need, and knoweth withall that these benefits and liberties were ordained by two of the most godly and politick lawmakers that euer liued, except Christ, euen by *Moses* and *Ioseph*, men euery way most singular & vnmatchable, men taught of God himselfe, from heauen it selfe, by visions, and reuelations, and familiar conferences; how can he iudge otherwise then honorably and graciously for the heads and parts of the church, as he will iudge both graciously and ho-

norably for the heads and parts of the congregation? & there is not I am sure any one of vs, that reading S. *Paul* 2. *Cor. c.* 3. [illegible] 8,9,10,11. of the glorious and continuall ministery of righteousnes more excellent then the ministery of condemnation, or *c.* 4. *Galat.* humbling the law with the names of rudiments and bondage, and those which liued vnder the law of children and seruants, but exalting the gospell with the titles of fulnesse of time and redemption, and the gospellers, of sonnes and heires and such other concordances of like Scripture, can once thinke, that the law of *Moses* is greater then the gospell of Iesus, but that the gospel is, both for the godhead of the autor, *Hebr. c.* 3. *v.* 3. and for the doctrine it selfe, and for the first teachers of both, greater and woorthier then the law; which proposition of the gospels excellency and preferment beyng truly graunted and rightly grounded, these consequents must necessarily be conioyned; that they which teach the gospell ought euery way to liue in more honour and credite thereby among the Christians, then they which taught the law liued in honour and reuerence thereby among the Israëlites: as the perfitest state of the church must haue perfitest honour; that he is the surest freend to God and Gods people, which ioyneth the power of the world vnto the mightines of the word, the arme of *Moses* to the tongue of *Aron*, the blessings of God to Gods blessed church; that by vniting of both powers either may be stronger. *Eccle. c.* 4. *v.* 12. that in this greatest light of diuinitie, diuines should be in greatest light and reputation, yea if it were but to anger the deuill in hell, who like a crafty theefe as he is, euer seeketh by miserable pouerty to cast them into wofull & contempti-

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ble eſtate. That vnhappie pouertie may make the men ridiculous, as *Iuuenall* wryteth *Satyra* 3. or as *Syneſius* biſhoppe of Ptolomais ſingeth in his ſeconde and thirde Hymne, ſad pouertie may pull them from heauenly ſtudies to earthly cares, as he had learned of *Agur* the ſonne of *Iaketh*, or rather of experience the daughter of trueth: that our preachers nowe may pronounce a ſeuenfold *Va*, and a mighty malediction ouer thē which empayre Gods tenthes, or any other dues, as the olde Prophets aforetime did in Iudæa, *Mala. c. 3. v. 8, 10. Amos cap. 4. verſ. 4.* that there is no iuſt cauſe why the papiſtes ſhould be readier to magnifie their Cleargie in a falſe ſuperſtition, then the Proteſtants to vphold & rewarde their cleargie in a true religion, why the heathen churches ſhould be in greater reuerence with the paganes, then the chriſtian churches with the chriſtians: as the loue of good men ſhould exceed the loue of the wicked, why ſecular men may get their wealth by teſtamēt or deſert, & ſpirituall men hauing the ſame plea both of teſtament and deſarte, may miſſe of their own goods, and loſe them by force, by tyrāny & hypocriſie, vnder a mercifull Prince, in a peaceable ſtate, in their owne natiue countrey, of their own neighbors, by the waiward and ſophiſticall wrangling of their own profeſſors, and ſuch other deceitfull and vngodly meanes and eſſayes of the maker, the ſhifter, the hooker, againſt the golden rules of vniuerſalitie, of antiquitie, of vnanimitie, which *Vincentius* in his commentarie ſtandeth ſo well vpon.

Then to whom may I beſt liken this race of Reformers, and with what may we iuſtly and truely compare them? If I ſhould *continua ſimilitudine* reſemble them to the Vipers broode, that kill their owne damme which bred

bred and brought them vp to life, I am ſure you that know the vſe of this kind of ſimile, and the manners of this people againſt their mother the Church that firſt bred them, will ſay I ſpeake trueth.

If in like ſort I compare them to the noyſome Cuckoo, reckoned among other vnclean birdes in *Leuiticus* which muſt not be eaten or taſted of, *c.* 11. *v.* 16, whoſe propertie is to ſtarue his neſt-felowes, and deſtroy his nurce that fed him, our dayly experience doth approue it, and if *Orus* or *Pierius* were aliue, euen they woulde make theſe two naturall examples the Hierogliphickes of Reformers. God graunt they be not like the vnaduiſed Phyſitian, that would needes cut a veine where no danger was, and thinking to eaſe and lighten the head, where the ſigne was, which poynt hee either forgat or neglected, let the life bloud out, and killed both head and heart together. I pray God they prooue not like the haſty and curious husbandman, that to make his trees growe in more ſightly order, as hé thought, ſo cropped, and diſarmed, & diſarayed them, that in ſhort time they withered vp.

I hope in Chriſt they ſhall neuer be like that conceited harebrainde Captaine, who when by groſſe ouerſight and blindenes he had loſt the Citie in neglectigg one gate which had moſt neede of defence, beyonde his expectation caſt himſelfe and his neighboures into bondage and death, and as it were out of Gods bleſſed Paradiſe, into the wilde fielde, and hote Sunne.

But alas I ſee well, they are to day like themſelues yeſterday, and to morow like themſelues to day, ſeking this day and all other like themſelues, to make deſperate exchanges, to bring in fruitleſſe amendments, ſtübling

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at ſtrawes that hinder not the way, and leaping ouer great blockes that halfe ſtoppe vp the way, crying out vpon the godly orders and decent cuſtomes of the church, as il birds that file their owne neaſt, exclaiming againſt conuocation robes, and graue apparrel, becauſe ſometimes, forſooth, there hangs a ſtraw, or feather, or threads end, or ſome ſuch great thing, which a cranke, a curſitour, a Martin, a carter, threw or blewe vpon them in his terrible mocking vaine, and letting paſſe the mõſtrous vnnaturall, vnlawfull, vngodly, vnciuil, and more then Iewiſh vſurers, whom the moſt learned M. doctor *Wilſon*, once her Maieſties Secretarie, hath condemned in his Dialogues, to the endleſſe ſhame of gromelgayners, ill occupiers, by heathens, by Chriſtians, by the old fathers, by the auncient counſels, by emperors, by biſhops, by decrees, by canons, by all ſectes of regions, and of all religions, by the goſpell of Chriſt, by the mouth of God: omitting the outlandiſh and Engliſh corruptions or witcrafts, by which and thoſe kinde of people together, if we marke well, this ſeminarie of reformers is cheefly vpholden and boulſtred out, and by ſuch companions as make the bookiſh vnwary Miniſter a cloake for their conueyances, and a ſhadowe for their skarres.

It is but too true which *Ptolomy* wryteth in his 12. aphoriſme, that loue and hatred corrupt mens iudgements, either in themſelues by extenuating the greateſt faults, and by extending the leaſt commendations, or by enlarging the leaſt faults, and abridging the greateſt prayſes of their aduerſaries which like not their proceedings. Wherefore I would to Chriſt they would once leaue off from their vncharitable and vnwarie contradicti-

dictions, and be so gratiously and godly wise, to take the lambe of God out of the Lions and Beares mouth, as valiant young *Dauid* did saue his lamb with his cunning and hardy sling, and taught some old shepheardes as he learned of other, to keep their sheepe and lambes from hungrie, and emptie, and rauenous beastes of the field and of the wood: Saue the lambe of God, not because he hath need of your helpe, but that yee may bee blessed and saued by him. Hurt not the seruants of the Lambe, if ye haue any foresight in you, least while you goe about to drowne the poore mouse, as the enuyous frog did, you make your selues a pray to your enemies, by the same deuise and thread which drowned him, as *Æsope* said to Delphi for himselfe, in a sillie tale conteyning a subtile and solemne precept to beware of reuenge.

Let vs looke vpon the Princes and heads of Israël, let our noblemen allow and follow their actes, which shalbe renowmed and praysed for euer, their offeringes shalbe famous throughout all posterities, no reformers or misinformers shall euer deforme and defame their good workes and good names, and the sixe sonnes of *Arcturus* in heauen shall not continue longer then the giftes of *Naason*, *Nathaniel*, *Eliab*, *Elizur*, and the other rulers vnto *Pagiel* and *Ahyra*, which giftes they gaue at the setting vp of the tabernacle, and the dedication of the altar, *Nom. c. 7. v.* 11. vnto the 88. they offred siluer in very great measure, they offred gold a mightie quãtity, they presented the finest flower, mingled with pleasant oyle in most bountifull manner, they gaue of the best of their cattle a goodly number, and because they came so willingly vnto God, behold the reward of godlines,

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God came the more readily vnto them, and God talked preſently with *Moſes* their chiefe ruler and captaine from his mercy-ſeate, *v.*89. both to incourage them in the worke of their free will offeringes, and to ſtirre vp their children and ſucceſſors after thē vnto the worldes end, to ſuch religious deuotion and reſtitution. Their, and all the peoples voluntarie contribution toward the tabernacle was ſo great and plentifull, euen in that time of their wandering and pouerty in the wildernes, that the workmen complayned of too much trouble in receiuing their dayly gifts, that *Moſes* at their requeſtes proclaymed in their armies, to haue them ceaſe from offering any longer. A chriſtall glaſſe for this age to looke in, and ſee to wipe out their cankred ſpots, which make them moſt vnlike thoſe primitiue Iſraëlites, and as diueliſh in purloyning the beneuolences and legacies geuen to Gods holy places, as good Chriſtians were liberall in prouiding for their ſpirituall fathers, *Exodus c.*35. and 36. They all gaue their offeringes for loue, for example, for thankſgeuing, they reſtored to God that which God gaue them, they knew that their goods without Gods ſeruice, ſhoulde be vnto them as thoſe delicate quayles, and that white pure Manna, the quayles choaking thoſe that did eate them againſt Gods will, and the Manna ſmelling with wormes, that was kept againſt Gods commaundement, *Num.cap.*11. *v.*19,29. *Exod.c.*16. *v.*20.

But why ſtand I vpon thoſe vertuous examples? was not that infamous *Balaam* more iuſt then theſe newfangled cenſuring reformers? yea and was not his very rude aſſe more reſpectiue & regardant in humble ſubmiſſion to his better, then theſe buſi-moteſpiers ſmoo-

thing hipocrites? O let thoſe preciſe lips and pure ſanguine liuers pardon me, that loue to feede finely and ſleepe ſoftly, not on thiſtles, not aſſelike, not hardly. No faire allurement of king *Balac*, no ſuttle ſuggeſtion of his lords of *Moab*, could make him go beyond the word of the Lord God, but he tooke vp his parable and bleſſed *Iacob*, he ſpake once and twiſe, and exalted the floriſhing and happy eſtate of Iſraël, he could not curſe them whom God had bleſſed, and he would not go againſt the worde of their God. neither was he himſelfe only obedient, though he were in the number of falſe prophets, but his aſſe likewiſe did bowe to the Angell in the way; the beaſt bowed and fell downe before Gods meſſenger again and againe, and God made the dumb brute to ſeeme ſomewhat reaſonable with a mās voice, *Num.c.22.v.22.* whereas theſe ſtrange new founders of diſcipline, will looke on the magiſtrate, which is Gods angel, and neither bowe heart, nor bend body to him, but in a blind courage will bite the lip at him, and looke vnder the browe, and walke on proudly apace, will tell Gods angel that he muſt put vp his ſword, that they are not borne to obey him, but to gouerne and reforme them, though neither Sultan nor Saphra, neyther princes nor iudges, neither valiant nor wiſe men be on their ſides, otherwiſe then *Ioab* was next to *Abner*, and *Hamon* to *Guinder*, euen to execute their owne purpoſes, though *Abner* and *Guinder* paid their liues for them in the ende. 2.*Kings c.3.v.27.* or if perhaps any hold with them, it is the horſleach and his daughter, that crie *giue* and *giue*, and nothing but *giue*, *Prou.c.30.v.15.* if themſelues haue any zeale, it is the zeale of *Iudas Iſcariot*, who enuied the precious armointing of Chriſts

Chriſts body, that now is the Church. *Iohn c.12. v.5,6.* if they haue any ſpirit for them, it is that falſe ſpirit, that flew into the mouthes of *Ahabs* prophets, and blew all their proofes to a goodly and new gay nothing, like our new reformations. 3. *Kings c.22. v.23.* or rather it is that foule vggly ſpirit, their owne very type and example, who in calumny and lying hath no priour nor peere, & being a traueller to and fro, and maligning the proſperitie of rich and righteous *Iob*, came among the childrē of God on a day, as theſe pure ones do often, & tempted God openly, as theſe tempters doe their adherents and hearers in corners and conuents, to plague good *Iob*, to puniſh him, to torment and vexe him, and if the holy plaintifs might haue the diuels lucke, and by ſome ſiniſter meanes obtaine their requeſt, they would euen for perfit zeale doe as the diuell did, and leaue their father *Iob* nothing but nakednes and woe; or at their beſt, be but like the pure penitent, that ſtoale away a ſwan & picked downe a feather: deſiring in their too ſingular and too extraordinary diſcipline, that God might be magnified, in reſtoring him againe to his children, in reedifying his houſes, in renewing his lands and goods and all that he had, much like him that would breake his fellowes head, to giue him a plaiſter, or that put his finger in the fire, to haue it healed againe, that contrary to S. *Pauls* counſell would doe euill that good might come of it; *Rom.c.3.v.8. Iob c.1.v.6. c.2.v.1.* neuer regarding that prohibition in Gods prouerbs, of not remooving the bounds of their anceſtors, *c.22.* but deuiſing and filling their luſts.

Hereafter I for my part muſt account *Ariſtotle* & his ſchollers more religious then theſe newes bringers,

that vse holy magistracies that are publicke offices like priuate charges, that are necessary duties like decent orders: for he iudgeth them both publick and necessary, which must be regarded publickly of al men, and without which the commonwelth cannot begin or indure. and though at first he reckoneth religious degrees after politick, yet in his methodicall transition or recapitulation of necessary offices, he setteth diuine before warly or any other, perhaps criptically and histerologically, perhaps in his lukewarme zeale not caring which were placed first, as may appeare by *Laertius l.5.* and elswhere in his owne works. *Polit. l.6. c.8.* Yea these men may well be set euen to *Phalaris* the tyrants schoole, to learne deuotion & zeale of him, after thus many yeares puritie and purgation, who in his 84. epistle to the *Messanenses*, accuseth thē of theft, of impietie, of sacriledge, for doing that which our reformers seeke with tooth & naile continually, and diuiding those golden giftes among themselues, which hee had sent to *Delphos* as a thanksgiuing after the recouerie of his health, & threatneth them with reuenge from heauen, & geueth them at last a τὸ ἐρρῶσθαι πρὸς τὸ χᾶρον, a farewell with a mischiefe. Yea and *Iulius Caesar* that great spoyler may read a diuinitie lecture to these reformers, though those germane currages *Agrippa* and *Luter* make account of him as of a theefe, hee may well teach them a way of regiment, which after his victories and instigations of many freends would not in any wise take his sword from a temple of the people called *Aruerni* in *Gallia Aquitanica*, where he that got it from him in battell or some other, had dedicated it to the honor of God *In sempiternam rei memoriam.*

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In which kinde of regard toward reuerend orders *Plutarch* reprooueth the couetous Græcians, which in ſteede of golden ſpoyles conſtituted brazen remembrances and counterfaits in their publicke places and temples. Yea and the othe of *Hippocrates* that heathen doctor, ſhall be in more honour with good men, wherin he bound himſelfe, not to be perſuaded either by counſel or by hand to miniſter any poiſon to any man, then theſe reformatorie paſtorall inuentions, by which they poiſon and bewitch the people with a taſt of holineſſe, bringing them by little & little to liue wholy vpon poyſons, or to make them madly affected thereby, that they may abhor all men beſide their own broode, as drunken men delight in none but drunkards companie. O what pittie or ſhame is it, that the ſtatute of priſoning ſuch maleparts and obſtinates, or depriuing their hedſtrong teachers of their vſurped liuings, is not like the lawes of the Medes and Perſians, that muſt not be broken? Now fie vpon *Lucian*, he was not woorth a beane, and out vpon the wittes of Italians & Greekes, that are not any way comparable with theſe men, they are fayne to rayle groſly, or taunt vainly after their own carnall maner, but theſe vpſtarted wits wil choake God with his own ſcripture, theſe can conſtrue his owne wil and teſtament otherwiſe then hee euer did, with their placets, and interlacings, and grand proteſtations, theſe will by their phyſicall informations and magicals, think and tell God himſelfe, that if one paſture and cloſe will not ſerue one lambe of his, the lambe muſt ſtarue for them, and learne of the wolfe to eate earth, and make ſhifte as foxes doe, the beſt they can: they will tell him that his lambe is too hote and wants a ſhearer, that he

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is cloyed with too much,and must be dieted , that the vertues and patience of lambs appeareth most in miserie,and therefore it were good to keepe them still in it, lest they forget all ; *that hauing high mindes and proude lookes,vnlike* Dauid *the propheticall Prince , tell him in his triumph ouer* Goliah,*of his shepheards bag and sling , and it be but to pull* Dauids *grace an ace lower : presuming* that all goodly proceedings are disgraced,because all their first beginninges in comparison were simple and but vile, which wiser men iudge *è diametro* contrarily;and while the virgins of Ierusalem sing of *Sauls* thousande , these blunder about the meannesse of his tribe and house & of his seeking his fathers asses ; & by equall reason abasing the miracles and blessings of the almightie,whereby he putteth downe the mighty from their seate , and exalteth the humble and meeke ; yea and abasing our sauiours Osanna , because of the maunger where they layed him;dispraising that good wine of Cana,because it was once water : humbling the excellency of one contrary,because it is compared with the lowlinesse of another;and so forth,in a straunge new Martinish hasty logick , the very reuersion and scrapings of Sophistrie hirselfe , they in this and such manner haue sold themselues to hatch nothing but iniurious themes and inuectiues all their life long;or if it were as they say being extreemely and abominably false , yet how great was the pride of *Diogenes* which cõtemned the decencie of *Plato ?* and what lords would these lordings be, thinke you,that would ouerthrow lordships ? how loftie was *Carolus Martellus* that hammer of christiãs , which scorned the thrones of princes, & yet liued in meaner state, belike affecting the insolent nature of *Cesar* , that in winged

winged selfeloue refused all names of magistracie, and would rather be remembred by his owne name then any other, as in their seuerall histories it is recorded: or if these men be in their owne confession inferiors and no Lords, why doe they so wrongfully and shamefullie rebell against their heads? much like those heretikes in *Epiphanius*, by name called of him *Cathari*, which are in English Puritans, and by naturall qualities right reformers and crooked patrons for our queint ones, that did put shoes on their heads, and garlands on their feete, & rings on their toes, only to crosse them in this cõtemptuous guyse, that vsed them as all sober and wise men doe now in their proper places.

So iudged the reuerend Bishop *Epiphanius* of all heretikes, and inclusiuely of those *Cathari* or Puritanes, which liued in the time of the Emperors *Decius* & *Aurelianus*, and so he prophecied of these pure men, and purer women which are in some places, and preuaile among their owne ignorant and headlong fauourers, which will neuer leaue to breake downe the hedge, till a serpent bite them, *Eccles.c.* 10. *v.*8. of both hee geueth forth that true & Apostolike sentence, 1. *tom.*2.*l.*59. *Her. Hi verò qui seipsos Catharos, id est, puros appellant, ab ipso doctrinæ suæ argumento impuros seipsos efficiũt.* And his proof is all one with the proposition of the Apostle S. *Iohn*, *Omnis enim qui seipsum purum pronunciat, impurum seipsum perfectè condemnauit*, if we say we are pure and haue no sinne, we deceiue our selues, and there is no trueth or puritie in vs, 1. *ep.c.*1.*v.*10.

But if they will needes downe with iurisdictions, & vp with deformations, if they will not honor priestes as Iesus biddeth them, *cap.*7. *v.*31. if they will yet go forward

ward in their froward doings and sayings, if they will forsake the Leuite contrary to *Moses, Deut. c.12. v.19. c. 33. v.11.* if Satan that calumniator be so great and hotte within them, that they cannot stay themselues, if they will needes be rich, though they fall into many temptations and snares, and into many noysom and fooliſh lustes, which drown men in perdition and destruction, for the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and perced themselues thorough with many sorowes, but thou which art a man of God, flie these things, 1. *Time. c.6. v.9,10,11.* if their note be still, there, there, so would we haue it; then let all mal-contents, vsurers and Iewes, all iuglers, owlegasses, and poggians, all decayed and bankrout spendthrifts, all lightheaded and vngracious mates, all turkisſing and newfangled turkiſh poncet practisioners, all these and such like martiniſh fellowes go, for none but these and such iolly fellowes will goe vnto them at any time, to looſe an houre among them, though Tee Cees stand neuer so stately at the dore, to entertaine all that come and goe, with protections and licenses, and tollerations, let these goe vnto them and encourage them in their extreme vengible reformatiues, these new metrapolitanes, that haue pasports and inueſtitures of the deuils good holines, to Nymrodize and Iudaize their filles, these that care not if heauen fall downe and earth rise vp, so they haue their willes, and get themselues a day, and a name, being now wearie of their right surnames and christian, and wiſhing to bee their owne godfathers or nicknamers, for here is their great theme and maxime of pure and purpure misrule, I warrant you largely and illuminately handled, here is the

the goale and price they runne at and long for, here is that *crucifige* which they cried ſo long, here is a correctiue Leiger and Factor for their new-ſhapen worſhips, their humors of all ſortes; here is their vpright patrico or *Abraham* man, as they tearme him, at a beck, at an inch with his dieu garde, that can and will at a dead lift proue it good by his lawes and canons, by his reaſons and ſenſes, by his fathers, and brothers, and ſiſters, by his angels and perhaps paredrall diuels, that bare ſuch a ſway in their booke *Nemith vel legum Orci & Inferorum*: That *Hazael* and *Ioas* princes, were baſe kings and as it were flattering dogs, to call the eccleſiaſticall prophet *Eliſæus* their lord and father: 4. *Kings c.* 8 *v.* 12. *c.* 13. *v.* 14. that the third Semicenturion or captain of king *Ochoziah* with al his fifty men was but a ſwaine, to fall on his knee, and do the eccleſiaſticall prophet *Elias* reuerence, and cal him his good lord; 4. *Kings c.* 1. *v.* 13, 14. that king *Benhadad*, *Naaman* the captaine, and the reſt in holy Chronicle did amiſſe, to call prophets their fathers and lords, themſelues being noble and mightie men. 4. *Kings c.* 5. *v.* 17. *c.* 8. *v.* 9. that God did not well to make *Moſes* that was but a lawgiuer and counſeller the God of *Pharao*, a king & drad ſoueraigne. *Exod. c.* 7. *v.* 1. that al men in the earth which haue called the heads & rulers of the church their lords, in bookes, in ſermons, in other meetings, ſhall for that idle word giue account at the laſt day, but not for calling other mē their lords: that our Church is maymed, vnleſſe we turne 7. into 4, and yet ſo we mayme it more; that our biſhops are blaſphemers and traitors, vnleſſe they ſet downe 4. ſortes of churchmen by thoſe texts, where S. *Paul* ſetteth downe 7. ſeuerall things, Prophecie, Office, Teachers, Exhor-

ters, Diſtributers, Rulers, Mercymen. *Rom.c.*12. *v.*6,7, 8,*&c.* where he ſetteth downe nine gifts of the ſpirite, wiſedome, knowledge, faith, healing, great workes, prophecie, diſcerning of ſpirits, diuerſities of tongues, interpretation of tongues, 1.*Cor.c.*12. *v.*8,9,10. where he ſetteth downe fiue orders with the fruits of them, apoſtles, prophets, euangeliſts, paſtors, teachers, &c. *Epheſ. c.*4.*v.*11,12. that deacons muſt not teach wiſdome, but paſtors; that elders muſt not teach knowledge, but doctors; that paſtors muſt not meddle with goods, but deacons; that doctors muſt not deale with manners, but elders; that wiſedome, knowledge, manners, accounts, theſe foure things belong not to euery paſtor, to euery doctor, to euery elder, to euery deacon, becauſe euery one in himſelf belike and in other men, muſt not looke to the ſoule and bodie, to the mind and māners, to the inward and outward man; that our confeſſors and martyrs of late time, men as carefull of euery worde they ſpake, as men might be, and ſpecially that moſt innocent and righteous preacher M. *Bradford* was ouerſeen in being ſo dutifull and curteous, to call the Biſhops lords; that theſe our *Eliæ*, *Eliſæi*, *Moſes*, our ſpirituall captaines and fathers, ſhould not be called lords, nor charret & ſtrength of England any more, though they euer were and wil be ſo; that teachers muſt be poorer then their inferiours and ſchollers; that the magiſtracies for none or leaſt cauſes muſt bee contemned and ouerthrowne; that the ſheepherd muſt not be richer then a ſheepe; and Chriſt put from his See in the church, becauſe he is not corporally reſident. that laughing and reioycing vpon ſuppoſed faults betokeneth Gods ſpirit; that the watchman in the tower muſt be kept of the meaneſt

meaneſt that ſaueth the beſt and al; that he may in conſcience be foſtered that ſtandeth ſtifly in a lewde cauſe: that *Philemon* did not owe himſelfe to *Paul* his ſpirituall father, *v.* 19. that phyſicians of the bodies ſhall be in great account, for healing an outward maladie that would caſt into the graue, and looking to the mortall part of man, and our ghoſtly and heauenly phyſicians of the ſoule muſt be out of account, for preſeruing the immortall part of a man, and curing the inward diſeaſes that otherwiſe would caſt downe to hell; that the minoritie of *Saul* and the Iudaiſme of *Paul* muſt preiudice the ones title and roialtie, and the others doctrine and diuinitie, that *Edgars* and *Iuſtinians*, and the firſt *Williams*, or third *Edwards* & *Henries* lawes, or *Magna charta*, ſhould ſet their lawiers aflote in wealth, in magnificencie, in all ability, and Gods lawe deſcending from heauen vpon the holy mountaine Sinai in all maieſtie and honorable reuerẽce, & the prophẽts words writtẽ by the wiſeſt ſpirit of the whole world, euẽ Gods own holy Ghoſt, & the goſpell of Chriſt, that hath by Gods prouidence conquered heauen and earth, as I coulde eaſily ſhewe vnto you, if puritaniſme were not, and the ſpirituall & true decretals of the Apoſtles, which keepe all men from follies, and lawmen from iniuries, & theſe 4. *charta maxima* of God himſelf, that hold vp euen the foure corners or quarters of heauen ouer our heads, that elſe for our ſin would contrarie to all philoſophicall quinteſſences fall vpon vs, ſhall ſet their ſtudents, their barreſters, their counſellers and iudges at an eb, or in a drought, in more penury, in greater want and contemptible eſtate.

Such reaſons and concluſions which either muſt be

vpholden with many other like inconueniences and miſchiefes, or elſe theſe nouelties and quarrels muſt be caſt downe, are more fit for the oration of *Catiline*, with the coniuration of *Lentulus* & *Cethegus* once in Rome, then for reformation of our Engliſh church, which is not of the ſame manner of ſpirit that *Elias* was, for ſo our Sauiour teacheth his Apoſtles in the goſpell of S. *Luke c.9.v.55.* euen as this commonwelth is not in ſuch diſtreſſe by Gods fauourable goodneſſe wherein it liueth, for according to the times God raiſeth vp diuerſe graces in the world, as thoſe regions were at that day vnder perſecution, when notwithſtanding the prophet was thus highly honoured and reuerenced of princes, which if it were otherwiſe in deede then it was, yet in right what argument call you this by your reformatiõ? what conſequence is this in your witcraft your new logicke, which deſire to ſeeme ſo logical and ſenſible wittie men? To ſet worldly magiſtrates vp on height, for good ſeruice done to their prince and countrie duly and iuſtly, & to thruſt downe theſe magiſtrates of magiſtrates, as *Ignatius*, *Ambroſius* and other haue truly iudged, the one almoſt in euery epiſtle, the other in his paſtorals, for the diuine court of cõſcience ruleth al courts whatſoeuer and whereſoeuer, into the loweſt places & offices with the loweſt prouiſion of externall goods, for their diuine and politicke ſeruice done to God and their prince, to God & their countrie, to God and the whole earth: & herein I cõmend all chriſtians to truth, to charitie, & to faith, which bid al true charitable faithfull chriſtians, to obey their guydes & ſubmit thẽſelues to thoſe which haue charge of their ſoules, *Heb.c.13.v.* 17. muſt the greateſt ſeruice be leaſt regarded and recõpenſed?

penſed? God be mercifull to vs, what a wilfull world liue we in? ſhall the ſeruice of all ſeruices, euen Gods owne diuine ſeruice be leaſt conſidered and rewarded, whereby al other ſeruices and maſteries are holden vp? Then farewell all vertue which ſhoulde bee Lady and Queen ouer all, then God help godlines, that ordereth all vertues, and is of higheſt orders, then let *Porphyrius* ſaying of Britanie reuiue againe, *That it is a fertile Prouince of Tyrants:* nay but muſt the greateſt ſeruice amõg the greateſt be ſmally reſpected, and ſimply honoured? which helpeth men of all diſeaſes and hurts, more then all Lawyers and Phyſitians, the precepts thereof being better remedies againſt diſeaſes and pouertie, either in preuenting them beſt by temperance, or ouercomming them by patience, as it may appeare to them that reade the Scripture ouer but halfe ſo often as *Alphonſus Arragonius* did.

Then let in all diſſolution and neglect of iuſtice, then *Britannia* ſhalbe *Romania*, not as *Gildas* meant of Rome which conquered vs in Cæſars time, and after that kept vs long vnder yoke. *Ecce quàm malum & iniucundum non habitare in vnum*, but as *Romania* is taken this day for a part of Turkie, which, if wee that profeſſe the Goſpell had the grace to agree in our ſelues, might goe hang it ſelfe for any hurt it could doe vs; then your & our *Eirenarchy* will be anarchy, thẽ ſhal thoſe paddock lordings rule al with their line & reuel, that haue in their charity & chriſtianity ſo vnruly and irregularly, in their policie, & their humanitie ſo trayterouſly & peruerſly oppoſed and ſet themſelues againſt the power and honor of the lambe in heauen, of the almighty lambe, which is Lord ouer all, and within all, ruling for euer, in that they are

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aduerſaries to the reuerence and fatherhoode of his kingly prophets,and meſſengers, and lawyers,his viſible angels,and prieſtes,and ſaints, created and ruled by his moſt happy and bleſſed worde. Which name of prieſtes or elders by their reformatiue ſullen miſorder, and their terrible graue Lord of miſrule, is nowe halfe reckoned with ſome harebraines a name in reproach,& ſo the beſt names of fathers, and brothers, and other, will ſhortly likewiſe be in contempt, if this correcting, corrupting Mart.indure long, as he that hath but halfe an eye may plainly ſee how it is alredy crept in with theſe markers and marrers,& by diſobedient thoughts hath bred more equalitie in mens mindes, then was wont to be in my ſhort remembrance,or ought now to be in our experience, vnleſſe you would haue in your time,and in your ſucceſſors, a monarchie turned into a democratie,a king into a ſubiect, a better into a worſe, contrarie to Chriſtes owne rule in his Goſpell,*The ſeruant is not aboue his maſter, Matth.c.*10.*v.*24.for all the fire burneth not at the firſt or ſecond blaſt, but riſeth and ſpreddeth by little and little, and ſo clymeth vp to the top, and can hereafter turne equalities vpon their temporall Lordes and tenants, as it appeareth alreadу by ſome they cal Browniſts, or Downiſts,and Downings, or ſuch men of plucking downe both great and little hils, by the ſame texts which they wreſt vpon ſpirituall lords and their curates,which texts belong vniuerſallie to all chriſtians, as the Lordes prayer and other textes doe,being ſpoken likewiſe at firſt to the Apoſtles, and that people only.

But perhaps I am in a wrong confutation, ſeeing theſe reformers are of ſo ſober and maydenly diſcreete aduiſed

aduiſed behauiour? what? ſay you aduiſed & diſcreete? when you might ſay as truely, the moſt wiſe that euer liued vnder the ſunne, and the puritie it ſelfe of mortall ſapientials? for *Saloman* himſelfe euer counted hetherto the wiſeſt of men, was not, it ſeemeth by them, of halfe ſo wiſe a ſpirite, as theſe frugall dainty mote-ſpyers be in theſe points, wherein both of them ſhew forth their loue and zeale toward Gods church. I beſeech you weigh them both together, and ſo you ſhall finde the trueth by triall. *Salomons* loue is loued of all good men, in buylding and bewtifying Gods temple moſt glorioufly, becauſe it is louely in it ſelfe, and louing vnto all. 3. *Kings. cap.6.v.2.2.3. cap.7.verſ.15.* Reformers loue is the cleauing of yuie to the tree, to rotte it, or to the wall for ſnayles and vermin to creepe vp aloft by it, their loue is of the ape, the fonde olde ape, that with imbracing too-doſely killed his young one, when he did all for apiſh loue: their loue is of the kiſſe of that helliſh ape, that antichriſtian *Iudas*, it is falſhoode in felowſhip, we finde it ſo: it is no kinde of good loue or zeale toward God or man, which breaketh down his holy places with axes and hammers, which cryeth downe with them, downe with them euen to the grounde, and are hereupon called enemies and blaſphemers of God and his honour, *Pſal.* 74. and maketh the Turke and the deuill to laugh at Chriſtians: God graunt this diuiſion cauſe not the increaſe of *Mahomets* kingdome, as the faction of *Ieroboam* was cauſe of *Nabucodonoſers* victories ouer Iſrael. *Salomon* hath ſo entirely and feruently loued the church, that in reading him any man woulde thinke he could ſcarcely imagine or tel how to expreſſe his affection ſufficiently and ſignificantly inough to his

contentation, that he euer thought, he neuer did good inough, or ſaid good inough to Chriſtes ſpouſe and Church. Reformers *Solymans*, or halfe Turkes haue ſo ſheerely and purely loued the Church Chriſtes ſiſter and ſpouſe, which that king ſo magnifieth and extolleth in his diuine cantion or heauenly hymne, by moſt harty exclamations, and moſt ſweete compariſons, that they cannot tell which way to abaſe her prelates too much, or inough to impouerish her eſtate, and make it like themſelues rather then Chriſt, who is Lord ouer all things, and hath all power in heauen and earth, taking *Luke* for no body, *c.22.v.30.* and naked trueth in a ſcogginly and ruffianly ſenſe, not as it is meant of plainneſſe and perſpicuitie, they cannot affoorde her any honour and grace, by whoſe doctrine all other powers are honorable and gracious, otherwiſe remaining in their old heatheniſh ſlipperie eſtate, with catch that catch may, as *Brennius* once ſaid, they crie out for ſpritiſh zeale, and without ſpirituall skill, they call enuious detraction religious purgation, and violent robbery valiant ielouſie, and falſe dealing godly inſinuation. Lord God amend them if it bee thy will, for they know not what they ſay.

Salomon writeth in his ſure promiſe and exhortation, that if his ſpouſe be a wall, he will build a ſiluer bulwark vpon it, to make it the more venerable and glorious among men; Reformers in their diſcipline and exhortation are as ready to ſteale his ſiluer worke away by a falſe plea, as he was to ſet it vp by a good conſcience, they are ready to rob the Church for loue, they now with all blaſphemous impudencie profeſſe it openly & ſet a price on it, as the malicious men in in old time did

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on *Ioſeph*, and *Iudas* in later time on Ieſus himſelfe, and ſouldiers caſt lots on his owne garment, *Gen.c.37.v.27. Math.c.27.v.5.* and ſome care not in their madneſſe, if he were ſtripped from top to toe, ſuch is their lunacie, and ſo are they puffed vp with pecuniary logick, which *Verres* a worthy teacher hath taught thē, making more account of monie then of men, & teaching other men, how to buy the beſt princes aliue of their owne men, but ſhal this *Iugurth* ſay of you relatiuely, *ô angliam venalem ſi inuenerit venditorem?* ſhall he thus vilely diſhonor the iudges of this age with ſuch proffers as if they were for his tooth: maligning ſecretly our gracious & bleſſed prince, and deuiſing how to blot hir *Royall immaculate glory* in this hir mercifull and right Chriſtian raigne, by ſome ſuch villanous deſperate act, whereby ſhee might be ſtained in all poſterities and records, by pleaſuring Martiniſh malcontents once, and diſpleaſuring all learned men for euer. euen for loue they would worſe then that exceſſiue tyrant *Richard* the third, play an enemies part to the Church, for the loue they haue to God, they wiſh the decay of Gods tēple, theſe Antidauids and Antichriſts haue not loued the habitation of his houſe, nor the place where his honour dwelleth; as their S. *Dionyſius*, to whom the hotter & wittier they are, the liker they are, robbed the church of his god whome he worſhipped becauſe hee would taſt of the goodneſſe of his God, but we ſee what ſorow came on him, euen by deriding that religion which was bad, or as mad men and fooles, and drunkerds cōdemne their own ſoules for mony, and looſe the bleſſings and ioyes of Gods kingdome, to win the tranſitory goods of the earth by miſchieuous waies, being miſled of an ignorant

rant wil, and vnaduised resolution, blinded with a fond desire of innouation onely, and presuming to rule the wheele which themselues neuer made or knew.

Salomon saith in the aboundance of that wisedome which God gaue him, that if his sister and spouse be a dore, as Christ metaphorically calleth himselfe a dore, by which we enter into heauen, as by his Church wee enter vnto him, he will keepe hir in with the best wood he can come by, euen with the boordes of *Cedar wood, which is a wood euer good*, of greatest continuance, of fairest bewtie, of noblest worthinesse, insomuch that yong grāmarians can say prouerbially, *Cedro digna*, of a thing that deserueth immortality and the renowne of all posterity, that preserueth it selfe, and other things, that are in it, from corruption: but these supposed gentlemen as far from gentlenesse as the goates be from sweetnes, these courtiers as farre from curtesie, as diuels are from goodnesse, these shrewde reformers of *Moses* and *Ioseph*, & *Salomon*, I pray God, if it be possible, they may once proue reformers of themselues, and learne to be ruled by their rulers, had rather that preseruation, that future renowne, that immortalitie of name, those cedar bords should only or chiefly be giuen to the tempo: all scholler then the spirituall teacher, to the eafie hearer then the painefull speaker, to the externall ruler the image of God, then the internall ruler the other image of God, then to the kings of all kings euen God himselfe, or to his house for his owne sake, that giueth all goods only for his houses sake (as he blessed *Pharao* for *Iosephs* sake, and the poore widdow of *Sarepta* for *Elias* sake, and *Laban* for *Iacobs* sake) where his blessed name is called vpon, where his eares are open out of heauen to our prai-

ers,

ers, *where the bottomleſſe graces and immeaſurable benefites and all happines begin*, where his owne word is once and for euer ſent from aboue, where in a better imitation of heauenly harmonie then *Macrobius* mentioneth, *l.2.c.3 Satur.* the nightingale, and the larke, and all ſweet birds, for ſo I may well name them, ſing *Ieſus*, & *Gloria* all the yeare, where Gods owne worde is in mans phraſe, that men may vnderſtand it: a thouſand times more worthy of golden couer and golden deske, then the furious Iliads and fraudulent Iliads, then the lion and fox of *Homer* were in the iudgement of Great *Alexander*, according to the like cõparitiue argument of the kingly prophet *Dauid*, who thinketh it no reaſon, that himſelfe ſhould dwel within cedar walles, and thè Arke of God ſhould abide in tentes and be carried vpon cart wheels in a more penurious and ſimple manner, then was eyther lawful or expedient. 2. *Kings c.6.v.3. c.7.v.2.* For *Dauid* did not make ſuch a concluſiõ as our deformers doe, he was not ſo headſtrong a gentleman, or ſo preſumptuous a man of worſhip, as this great mender thus counſelling all before he be called, and cancelling that he neuer had, with a metrapolitaniſme of his owne making and faſhion: he ſaid not, that the arke of Gods couenant ſhould ſtay on a cart ſtill in other ages after him becauſe in the primitiue neceſſitie it was firſt caried vpon cart wheeles, as theſe ſeniors in rayling and iuniors, in obeying ſay, that the church muſt ſtand for euer, as ſhe ſtoode in her apodemicall mobilitie at the firſt, in trauaile, in trouble, in ſorow, in perſecution, like the firſt churchmen, and if that were granted, yet euen at thoſe dayes the true chriſtians of the laytie layd downe their goods at the churchmens feete, and they did not the

like only that were infidels and very pagans, *Acts c.4.v.* 32.which bounty shewed in the dreadful time of persecution, when themselues might haue neede, shoulde teach our men tō doe the like in time of peace, and liberally supply the wants of the clergie, which by vngodly Martinish vnreasonable absurdest meanes are beyond a meane very grieuous and many,and if christian patience were not most intollerable:ô yee diuelish cormorāts, reade the 83.*Psa. v.*12,13,14,15,16,17,18. & repent,& make restitutiō of those church lands & goods so lewdly and vngratiously gotten, and kept,and spent in pride and lecherie, vnlesse with your other hellish paradoxes yee will make the time of peace in a setled state,more niggardly and rauenous, then that time of affliction in a moueable wandring common-wealth,so that they may as readily protest and maintain this with *Wall* and *Strawe*,with *Leyden* and his mate,that the Nobilitie must returne back to auncient pouertie, and deuide their summes and goods among their needy secular brethren,and be reformed for company into a wofull and distressed case, till euery one hath inough to liue thereby in some trade without beggery and woe, because the first Nobles in this realme, and all other liued so at the first in the primitiue Nobilitie, following the sunne and moone and all lightes, which the higher they are,the lesse shadowes they make, without such costly traynes, and deepe expences, and so many good morrowes,whilest hūdreds starue for want of that they cast away. But they neuer consider that none shoulde want,if either those numbers would labour in their vocations soberly and painfully, or many other beside Noblemen could doe their dueties neighbourly and willingly

willingly toward the impotent creatures the obiects of mercie: they remēber not that idlenes deſtroyeth more then pouerty, and that infinite men die, or come to nought by their folly, not by miſorder of ſuperiors, by not obeying them, not by any fault of them, of their owne ſtonie obdurate wilfulneſſe, not otherwiſe.

O vnthankefull wretchednes, ô diſobedient tongues againſt the law & impenitent ſoules againſt the goſpell, ô forgetfull and vngratefull iniquitie, ô creatures marprelates moſt vnkind and barraine of iuſtice diſtributiue, as Sir *Thomas Elyot* proueth ſolemnly, *l.3.c.2.* in his gouernour, where he thus exclaimeth againſt thē which diſlike the names and ceremonies that appertaine to reuerence and obedience, together with the coſtly rewards & ornaments of vertuous and godly men. Ought they not to fal proſtrate on the ground with faſting and prayer? to glorifie God, for his moſt louing and fatherly care, for his princely prouidence, for his bountifull goodnes euer more and more beſtowed vpon vs, and them? ought they to refuſe Gods gracious liberalitie, to looke backward whē he looketh forward, to thinke they can haue too much of Gods bleſſings, to reſtraine that which is giuen only to a godly & honeſt end, for the ſuſtenance of learned and religious men in ſchooles & churches, for the reuerence and ſafegard of the chiefeſt ſober ſtaied men and fathers, approued and conſtant in learning and manners of life, not for martiniſh whelpes that can neither ſpeake well nor do well, thruſt in by them that now are offended with their dignities? as *Palamedes*, and *Ioſephs* bretheren, and *Æſope* were accuſed for hauing that which was thruſt vppon them, iniuriouſly.

O vos nefarij gnauiterq, impudentes libelli, nulla eſt Eccleſia Anglicana macula, cuius autores & fautores non ſint veſtri laici martiniſtæ, as the deuil caſt ſores vpon *Iob*, and then made his lightheaded wife to vpbrayde him and tell him of that he had againſt his will. It muſt needs be, that offences ſhould come, but woe bee to them by whom they come, and woe be to you, that curſe thoſe things, which your ſelues haue cauſed. *Math. cap.* 18. *verſ.* 7.

But happie are they, that auoid the curſe, by keeping the right way, by not coueting that which belongs only to churchmen, contenting themſelues with their owne, not cõtending for ſacred goods and poſſeſſions, without which interſerted among other, the whole body of the kingdome would ſoone prooue a huge monſter of ataxy and anarchy, with a mouing earth, and an immoueable heauen, in *Copernicus* guiſe, neither true aſtronomer herein nor theonomer, howſoeuer he ſeemeth a reformer to ſome, that are open at all times to receiue all that falleth or commeth next to hand, yea if it were in their heat, when they haue not their wils, to curſe God and die, to lift fooles on horſebacke and ſet kings on foote, to conuert with our deriuatiue cõuerts the belles into guns, the leads into pellets, the mother cathedrall churches into cloſe chambers, the fonts into baſons, the organes in water pipes, and then themſelues into diuels, the realme into hell, though God hath aboundantly beſides their deſert indewed them with all kinde of principall and neceſſary prouiſion for peace and warre, that they might not haue euill eyes becauſe he is good vnto other. *Math. c.* 20. *v.* 15. *How can they be the members of Chriſt, that are the lims of Satan, and*

makt

make a sport of mocking those chiefe men of learning and sober life, men casting aside all rayling and vnlearned innouations, and as sufficient for their places of gouernment as euer any haue beene in England, notwithstanding the superlatiue of Erasmus *concerning the fathers in his dayes? How can they be true subiects, that tell the Parlement, they are starued with their Seruice booke, wherein is the most perfit order and matter of diuine prayer and thankesgiuing set downe for all men, that rend and cut in peeces hir Maiesties irreprehensible Statutes inacted in the first yeare of hir gracious raigne, c.2. spurning them and abusing them rebelliously?* O good God, we beseech thee, if they be of thy flocke which haue erred and strayed thus desperatly from thy way of peace and righteousnesse lyke lost or diseased sheepe, to open their eares, and eyes, and harts, that they may at length by thy prouident fauourable goodnesse heare, see, and know, what they are doing and vndoing, for they are as deafe, and blinde, and dead in sinne without thee, as the Iewes were that stoned thy protomartyr *Steuen*, as the Libertines and Cyrenians were that persecuted thy disciples, not otherwise able then with raging wordes & hundreds of headlong sectaries to resist their power, but onely thought they did well for want of thy spirit, and through ignorance of thy holy worde. *Acts c.6. v. 10. c.7. v.60.*

Thy primitiue Apostles count it in thy euangelicall histories a glory to thy name & increase of thy gospell, thy faith, thy loue, thy church, when any maintenance and reuenew was bestowed on them and thy faithfull disciples, and laid downe at their hands and feet. *1. Cor. c.16. v.17.* when any zealous patrone or other deuout person by thy fatherly loue and œconomie, was sent to

help their chriſtian brotherhoode and felowſhippe in thy battels and heauenly embaſſages, the more they receiued the more they reioyced, they prayed daily for them which miniſtred to their wants, *Philip. cap. 4. v. 18.* they were then enrolled among the godly Chriſtians that intertayned and maintained thy Saints, the laitie then ſtriued among themſelues who ſhould be greateſt in chriſtian deuotion, in liberality, in patronage, in loue and ſuch like vertues which vphold mankind, *1. Theſſal. c. 5. v. 12, 13.* they were ſuch as ſhould be ſaued, ſaith the Euangeliſt S. *Luke*, that were added, and that added to the church, *Acts c. 2. v. 47.* they were called brethren, becauſe they fed, of the ſame table, of the ſame milke, of of the ſame ſtore, *Acts c. 21. v. 7. Rom. c. 1. v. 13.* and ſhall their deriuatiue ſucceſſors, ô mercifull God, ô bountifull Ieſu, count it for a diſhonor to thy name, and a decreaſe of thy Goſpell, a decay of thy loue, thy faith, and thy church, vnleſſe their apoſtaſie, hereſie and Martiniſme preuaile, and thoſe goods, which as thy Apoſtle S. *Iames* teacheth vs, came from aboue by former good inſtruments, be rauened, and bribed, and pulled away by theſe wicked inſtruments, theſe mad dogs, theſe infamous libellors, from our feet and heads, from our tables and ſtudies, from our mouthes and hearts, to feede hounds, to dreſſe whores, to multiplie helhound and whore-hound ruffians, ſwearers, harebraines? vnleſſe we be deſolate and forſaken, without our owne patrones, without tutors of our own, without our owne Iudges, as other men haue all of their owne, without the poſſeſſion and fruition of our own, or rather of thy goods, to the deriſion of thy omnipotent power, to the contẽpt of thy reuerend word, to the ouerthrow of thy catho-

catholicke and apoſtolick church, of thy faithfull and true biſhops and prieſts, which haue authority euen frō the great commiſſion of thy holy ſpirite, to be chargeable to the hearers and profeſſors of the faith, 2. *Theſſal. c.*3. *v.*8,9. in the dayes of this life, and haue a more ſingular præeminence then any other in the life of the reſurrection? *Dan. c.*12. *v.*3. which are the chiefeſt pillars in thy common-wealth, that being in honor and reputation, and enuironed with many godly Centurions & defenders, with many louing *Dauids*, meeke *Moſees*, and liberall *Salomons*, the whole glorie, and euery part thereof, ſhall redound to thee, ô father of heauen, now in the laſt times and yeares of the world, and continue euermore by thy mightie will, as it did in the beginning of the law, and the dayſpring of the goſpel, when true zeal was earneſt in enriching thy flock, and tyrannie onelie occupied in empoueriſhing it; when it was true religiō to confirme the eſtate of thy preachers, and execrable atheiſme to enfeeble them; when it was eſteemed for right diuinitie to obey God more then man, & for prophane Iudaiſme to ſerue God and Mammon, much more to ſerue Mammon and God after the Iewiſh cōſtruction and antichriſtian manner; that triumpheth in the name of bloud which is but aërie; of ſeede which is but fierie, of elementarie and minerall accidents which are but earthie and watrie, of thoſe bodilie blunt and ſharpe properties and caſual endowments, which make the life tedious vnto men of this world, and odious to thy maieſtie in the world to come, vnleſſe they be conſecrated to thy bleſſed lambe, and dedicated to the vſe of thy holy Church, whoſe internall proſperitie firſt, then externall is regarded of all good men, howſoeuer

theſe new putfoorths, dronken textuals, brainſick templaries, monſtrous proteſters, play the verball ſophiſters throughout their whole generations. Now deere Chriſtians, let vs labour continually to bee deere to God; let vs not vndoe the whole bodie for the faults of ſome parts; let vs not for a worldly hope loſe a heauēly certainty; for accidentall ſhadowes eſſential ſubſtāces; for indifferent ceremonies neceſſary lawes, the good wheate for the cockle in the fields; the fruitful trees for the fruitles & hawty brāble in the woods, for the fraile loue of a man, the endles loue of our God & his lambe that teacheth vs only to flie from the ſin, not the goods of the world, but vſe them godly and canonically.

Let vs I beſeech you dulie conſider the word of the Lord of hoſtes vnto *Zachary* his prophet, which biddeth vs, *Execute true iudgement, and ſhew mercy and compaſſion, and that none imagine euill againſt his brother in his heart. cap.7.verſ.9.* Let vs daily and inſtantly pray vnto God, to illuminate our knowledge with his heauenly empireall light, to eſtabliſh our faith, to multiplie his gifts and graces vpon vs, that wee ſing with the ſpirit and with the vnderſtanding, as S. *Paul* our great doctor hath ſaid, *If God be on our ſide, who can be againſt vs? who ſpared not his owne ſonne, but gaue him for vs all as a lambe to death, how ſhall he not with him giue vs all, euen all things alſo? Rom.c.8.v.31,32.* Let not vs make our ſelues worſe then the heathen, or reuerence our religious fathers & biſhops leſſe then they did their holy men, accounting their prieſts and paſtors for nobles & princes, and their princes & nobles for prieſts & paſtors of the people, as *Homer* nameth metaphorically *Agamēnon* the prince of Græcians the paſtor of the people, & *Hector* the prince of

of Troians the biſhop of men; as *Sophocles* and the other graue and ſententious Tragedians call their prophetes princes, and namely blinde *Tyreſias* for being a prophet is called a king euen of a king; as *Virgil* familiarly knowne to yoong ſchollers, calleth *Anius* a king and a prieſt; or as *Moſes* rather telleth vs in his diuine iudgement, that *Melchiſedech* was the prince of Salem and the prieſt of God, *Geneſ. cap.* 14. *v.* 18. and S. *Paul* to preuent gloſſary cauils nameth him king plainely by the worde βασιλευς, which is the ground or foundation of the people, whereon they build their cõfidence and ſtrength, Ieſus being the corner ſtone. *Heb. c.* 7. *v.* 1. and who hath not heard of the kingly prophete *Dauid?* of *Hermes* that was a philoſopher, a prieſt, a king, and therof was among other Ægyptian princes named *Triſmegiſtus* or thriſe excellent. Let not vs Engliſh men make our ſelues worſe affected towarde Gods Church, then our forefathers haue beene before vs, whereof ſome leauing their crownes, ſome their royalties, ſome their riches, deuoted themſelues wholy to the orders of the Church, and beſtowed their liues and liuelihoods vpon Gods miniſtrations and ſeruices, as ſome readers know very well, beſides diuers examples of other forraine chronicles, iudging the name of a diuine, better then of a man, and the title of Gods prieſt, as ioyfull and honorable with men and Angels, as that which is the very beſt of all titles. Let him that is taught in the word miniſter vnto him that teacheth in all good thinges: who goeth a warfare at his owne coſt? who planteth a vineyard, and eateth not of the fruite thereof? who feedeth a flocke and ſuffereth another to deuour the milke? ſaith S. *Paul* the mightie

Apoſtle and Biſhop of the Gentiles. *Galat. cap. 6. verſ. 6.* what true Chriſtian man will once doe otherwiſe vnto an other, then he would in that others place *à paribus cauſis* ſhould be done to him? ſaith Chriſt the almightie Sauiour. *Math. c. 7. v. 12.* Let vs not follow *Aerius* the hereticke, whoſe opinion concerning the equalitie of Biſhops and Prieſts *Epiphanius* confuteth *l. 3. her. 75.* but rather ſatisfie our ſelues with the confutation thereof in that place, then ſeeke new ſhifts for him and ſtarting holes. for that ſentence of S. *Ierome* pronounceth a biſhop to be a prieſt, becauſe they are diuers orders, as a man might ſay in that phraſe without confounding the degrees, the ſame man which is a doctor is a maiſter, but it doth not by conuerſion iudge a prieſt to be a biſhop, a maiſter to bee a doctor. Or if the wordes following in him will not ſuffer you to be cõtent with this anſwer, euen from that which followeth there I reaſon thus: That which taketh away the ſeed of ſciſmes is neceſſarie in our church, wherein the people is ſo ready to ſay, I am of one, I am of another, I am of neither, as they were in former times: but to chooſe one among the prieſts to be ouerſeer or biſhop aboue the reſt, by *Ieroms* confeſſion taketh away the ſeede of ſciſme in the church now as it did aforetime, or els euery pariſh prieſt will be a biſhop, a iudge, without check of any there, and marre all obedience for want of biſhop-like gouernment in himſelfe, and due reuerence in the neighbors. *Ergo* it is neceſſarie in our church, to chooſe one among the prieſts to be ouerſeer and biſhoppe aboue the reſt, and to rule them with diſcretion and knowledge.

If any man argue againſt this argument, of the effect, and

and vrge the word of S. *Paul Philip. c. 1. v. 1.* we may deny the conſequence of the reaſon, either becauſe it is a ſynecdoche of a generall for a ſpeciall, or ſuch a ſpeech as this, To the prince & people, taking away lords herein, & reckoning them with the people, as S. *Paul* contrieueth prieſts in the word deacõs, which in reſpect of biſhops are deacõs, as lords in reſpect of their princes are of the people, according to that parcel of a praier in our cõmon ſeruice booke, *I põ our biſhops and curates*, which iudgeth the dioces the biſhops pariſh, and prieſtes vnder them in ſeuerall pariſhes their curates, which take their cure and charge of them by inſtitution, as the ſpirituall ſonnes of ſpirituall fathers. If any ſhall yet reaſon from S. *Peter 1. Epiſt. c. 5. v. 1.* wee may anſwere, that either hee might call himſelfe a prieſt in his humilitie in reſpect of Chriſt the cheefe biſhop of ſoules, as Emperors haue in modeſtie named themſelues their ſouldiers felowes, yet none will, I trowe, be ſo wiſe to conclude hereupon, that captaines and ſouldiers aforetime were all one, or that he being in the order of a biſhop, now was withall a prieſt, and writte to them which had beene his felow prieſts, & were not yet elected biſhops, as a doctor may call a maſter his felow pupill, in remẽbrance of old frendſhippe, though he neuer minde to make both dignities one.

If the text of the *Acts c. 20. v. 28.* be vrged vpon vs, where S. *Paul* calleth them biſhoppes whom before in the ſeuenteenth verſe he named prieſts, which ſeemeth more forcible at the firſt ſight, then any other text among their obiections, yet I pray, if S. *Paul* had ſent for the fathers and maſters of families, and in his exhortation called them kings and captaines ouer their owne

houſes,

houſes, you could not deny them to be ſubiects ſtill, or ſay they are kings. It is written that they to whome the law was geuen were called gods, θεοὶ, but not the gods, οὐ θεοὶ, for that were ſimplie to make them gods, and cõmit idolatrie, *Iohn.c.*10.*v.*34. ſo in this text it is written, that the holy Ghoſt appointed them biſhoppes, ἐπισκόπους, but not the biſhoppes, τοὺς ἐπισκόπους; as it were biſhops comparatiuely, not the very biſhoppes themſelues, looking carefully and vigilantly to their Churches by the example of the biſhops, which were as S. *Paul* teſtifieth, carefull for all churches, as the biſhops are in their owne and other dioces and prouinces. 2. *Cor.c.*11.*v.*28.

As for the obiections of *Chemniſius* taken frõ *Ierom*, from the counſell of Toletum, and from *Gregories* 95. diſtinction, 2. part, 70. page, they moue mee no more then if he had ſaid, They that vſe viceroyes and vicegerents, haue no neceſſary places and offices. Such magiſtrates vſe ſubſtitutes, *ergo* they are not needfull: for ſo I may beſt anſwere him with a parallele euen as our hundred thouſand Martins with their proteſtations may be anſwered, to make as ſpeedy a diſpatch in temporals as in ſpirituals, vpon as probable accuſations, cauſes, articles. And looke what this examiner writeth vpon the fourth chapter in the ſame part, it prooueth nothing but a ſuperioritie, a regiment, a place ouer other, a biſhoprick, which ſome ſons & vaſſals of enuie prick againſt, tollerable by the confeſſion of *Chẽniſius*, among true biſhops, ſo partiall is he in his tolleration, when as S. *Pauls Examen.* 1. *Tim.c.*5.*v.*17. appointeth double honour to worthie men, which are with vertuous men as S. *Auguſtine* and S. *Ierome* in their Epiſtles call one another

other, *Domini verè ſancti*, and *beatiſſimi papæ*, and *in chriſti viſceribus honorandi*, and *venerandi*, *not Popes, not Antichriſts, not Beelzebubs, as theſe new* Iacobines *lately famous count all men* Eſaus *which pleaſe not them*, Iacobines *that haue begun in Fraunce and would goe in England with miſchiefes and ſpoyles. they goe to their lords* Eſaus, *as they call them, and ſend three rayling* Rabſhakees *meſſengers, as* Iacob *ſent humble ſeruants; they ſtande at defiance with all the hundreds of* Eſau, *as* Iacob *was greatly afrayde and ſore troubled; they curſe and rage, as* Iacob *prayed and bleſſed; they preſent as many lies and foule wordes, as* Iacob *did ſcores and hundreds of cattle: they ſtriue and are diſallowed of all diſcrete men and worſe reputed then the vaineſt rimers and players that euer liued, as* Iacob *wraſtled and was bleſſed of the Angel; they deſire to pull and catch from their lords* Eſaus, *as* Iacob *would needes beſtow a gift vpon his brother; ſo that we cannot eſteeme them* Eſaus *till theſe prooue themſelues* Iacobites, *ſeeing there can be no* Eſau *where no* Iacob *is, no Antichriſt without Chriſt, no Popes without Papiſts, no diuell vnleſſe he that is againſt him be a God. but alas poore* Iacob, *thy prudent* Rebecca *is thy enemy, thine owne ſpeach bewrayeth thee, ſurely thou art* Eſau; *ô thou french and popiſh and antichriſtian and diueliſh counterfaite, thou art nothing but* Eſau *in euery part, and ſo will prooue in ſoule as thou art already in body, vnleſſe thou become a newborne babe in innocencie and concerning malice.*

Let vs good Chriſtians, not ſtriue to be like lions and eagles, like beares and other beaſtes, in crueltie, in rauine, in ſuch other qualities, which are by Gods own will made our owne ſeruants and put in ſubiection vnder our feete, *Gen. c. 9. v. 2.* but follow the nature of *Salomons* doue that is waſhed with milke and of a cleane

faire behauiour, which hath a ſweete voice or louing conferences for peacemakers, which hath a comely face, and threatneth no miſchiefe, *Cant. cap. 2. ver. 15. & 5. v. 12.* but follow the nature of the innocent lambe, and ſpecially of this principall and righteous Lambe of God, that cleanſeth and taketh out our ſpottes, blots, ſinnes, filthineſſe, and all our corruptions, to giue vs a contented and peaceable minde, a quiet and thankeful tongue, a brotherlie and neighbourly helping hand toward one another, to giue vs ſoft tender handes and ſoft tender hearts euery one to other, that wee periſh not in our owne folly by diſcord, that wee open no gates or dores to confuſion and miſrule, that we proue not a byworde or laughing ſtocke to our enemies, but that God may bleſſe vs and bee bleſſed in vs for euer and euer.

Let vs alwaies remember that memorable ſentence and comparatiue ſuppoſe of our higheſt teacher and archbiſhop Ieſus Chriſt, and applie it vnto our naked hearts, and be fully perſuaded of it without wayning & miniſhing in this faith, *that if any one deſpiſeth his preachers and meſſengers, he deſpiſeth him, and that he which deſpiſeth him deſpiſeth the father which ſent him. Luke cap. 10. verſ. 16.* whereby he is neceſſarily brought to a naughtie and ſhamefull ende, hauing God and his Chriſt with the ſame Chriſt and his faithfull ones his accuſers and iudges. which precept of perſonall regard is in all reaſon ſo neceſſarie to maintaine diſcipline, that the Romans hauing onely a politick regard of religion in their blindeneſſe, grounded their deuotion vppon *Numaes* fourth lawe, *Feroces animos non poſſe in officio contineri niſi deorum metu, ideoq; religionibus & ceremo-*

niis

niis esse alligandos, so honoured their chiefe bishops, or Archbishops, and namely among other, *Marcus Æmilius Lepidus* their chiefe Bishoppe, that they set a great punishment and fine vpon *Cneus Cornelius* the pretors head, for abusing him, and in him religion, with reprochfull words, whose name they tendered cheefly next the greatest name of all other, as *Alexander ab Alexandro* recordeth, *l.2.c.8.genia.* & how much more shoulde true honour bee geuen to the cheefe priest in a true religion, then in a false: then in the profane religion of *Orestes* yet being sober, and of his sister *Iphigenia* among the Commani? where the priest is next the king in honor, seeing he that is a king, and he that is a priest, are commonly of one familie and progeny, in so much that their priests on the feast dayes twise in the yeare did weare a crowne or diademe, and *Pompeius* that conquered their coūtrey Cappadocia, made the inhabitāts subiect to *Archelaus* their high priest, who had by his decree 6000 seruants at commandement for holy things, and for his vse two skoenes, or 60. furlongs, or 7. miles and a halfe of ground about the citie Comana, as *Budeus* reporteth in his third booke *de asse* out of *Straboes* 12. booke of Cosmography; then in that vaine religion of the Druides among the primitiue Galli? where the priestes were in chiefest account and honour, they had a high priest, they enioyed priuiledges *minerualia* and ἀσυλίας, in being free from warres, in paying no tribute, in other immunities, they were iudges in priuate and publike controuersies, so that they were excommunicated from all companies,

which yelded not to their decrees, and to the ſhame of theſe newfangled brablers it is written, that *artes were much eſteemed, that iudges were in great authoritie, that the propitiation and diuination of ſacrifices was no leſſe then* auguſtæ maieſtatis, *and euen imperiall.* To let paſſe the cleane, beautifull, and reuerend order of the Tanagræi, and the Cabiri, commended by *Pauſanias lib.* 9. for the regard they had to religious buildings, and many other, whoſe policie was greater, and learning profounder then the skill of all church-robbers in this Iland.

Let vs not lay vp for our ſelues treaſure in earth, & ſpecially not ill gotten goods, againſt Gods will, but make vs frends of vnrighteous Mammon, that the mountaines or greateſt men may bring forth peace, and the little hilles or inferiours righteouſneſſe into the people, that they may receiue vs into euerlaſting habitations, where Seraphin, and Cherubin, and Angels, and Prophets, and Apoſtles, and Martyrs, prayſe the God of this Church for euer and euer. Let vs follow the widdow of Sarepta, and euer bee like her whoſe prayſe is in the Goſpel, *Luke chapter* 4. *verſe* 26. that hauing but a little oyle, and a little meale, was ſo obedient and faithfull toward God, when ſhe had but once heard Gods word, that ſhe woulde rather, euen in a great famine, put her ſelfe and her ſonne in danger, then not doe for *Elias* the man of God; and what loſt ſhee by it? or what looſe any other by the like? 3. *Kings chapter ſeuenteene, verſe nine.*

Let vs liue and dwell among our ſelues in vnitie and

and concorde, like Lambes and Doues, like fathers and ſonnes, and be Lyons in Gods name to our forrayne enemies, that are Gods enemies, not to our neighbours, whom we muſt loue as our ſelues, ſeeing God is not the authour of confuſion, but of peace, 1. *Cor. c.* 14. *v.* 33.

Let vs liue, let vs, the prince and people of England, liue in the bande of impregnable loue and charitie, like fellow-labourers, and ſworne men, and ſworne bretheren, and becauſe the Cleargie ſoweth vnto vs ſpirituall thinges, is it any matter if they reape our temporall thinges? which without their diuine regiment the ſtrong commonaltie would by force pul from vs idle politicks, & too idle in ſuppreſſing the foes of holy Church. 1. *Cor. cap.* 9. *v.* 11.

Let vs hold faſt togither in vniformitie lyke the partes of one and the ſame bodie, not defying and enfeebling one another without all wiſedome and compaſſion that become true Chriſtians, ſeeing the body ſhall be too much defied by the enemies, God knoweth, though it hurt not it ſelfe. for who euer in a good minde hated his owne bodie? *Epheſ. c.* 5. *v.* 29. Let vs leaue the moteſpying of wordly men and hypocrites, that Iuda and Iſraël, Roboam and Ieroboam, Ieruſalem and Samaria, may be no more among vs in England, according to that hiſtoricall prayer of *Tertullianus* againſt the Arrians; Let *Martin* and his Martinets not thinke the realme ſo rude as to be delighted in his vndecent and vnciuill language, or the rulers ſo vnlearned as to be perſuaded

by his groſſe and ignorant opinions, but leaue to ſtrike at them whom hee cannot reach, though hee hath three more ſheaues to ſtand vpon.

What if the old cockes of *Danubius* and *Rhenus* haue putrified humors in them, and thereby lay vnhealthful egges, muſt the merchants of Tameſis and Seuerne bring them hither for nouelties, where the ſwelling corner birdes and toades of the helliſh calumniator are ſo ready to broode them, and breede ſuch Serpents and Cockatrices as are lately flowne abroad? or if wee ſhall haue 100000. *Iudaſſes* and as many *Caines*, to betrray Chriſtes holy Church for 100000. pounds, and crucifie his diſciples, and giue him and them gall and vinegar to drinke by reedes of pitomees and piſtles, let vs bee ſure, that Chriſt ſhall riſe againe from death, for it is impoſſible that he ſhould be holden of death, neither can his miniſtery ſee corruption, be ſure that *Abels* bloud will cry from the earth, and then woe be to them by whom the Sonne of man was betrayed, it had bene good for them, if they had neuer bene borne, and then ſhall their ſcornefull generation be curſed from the earth and prooue but runnegates and vagabonds in the earth, and not be able to keepe themſelues that diſdained to bee their brethrens keepers and defenders. *Math.c.26.v.24. Gen.c.4.v.9,10,11,12.*

Let no man ſpeake ill of them that be in authoritie or reuile the High prieſt, ſo as Martiniſts *doe, not in calling him mildly painted wall, but ragingly very* Cayphas *him ſelfe, who doubted of Chriſt whom he hath profeſſed mightily in worde and deede, who rent his clothes in horror of*

Chriſts

Chriſts diuinitie which he hath in daylie Prayers and euerie way acknowledged and maintained honourably and hartily, but they can be content, that as Cayphas *was the diuels high prieſt, ſo the electors and fauourers of our gratious archbiſhop ſhould be reputed diuels and rakehels, and none but theſe moſt rebellious and hereticall Iacobites reformers good liuers.*

Let no man thinke to make a doctrine of one mans head, but follow the diuine and ſweete counſell of S. *Paul*, and learne to goe the right way to the truth of the goſpell, not in diſſimulation and flattering our ſelues with the faſhions of worldlings, but in plaine and ſincere dealing without bitterneſſe or diſdaine againſt the Chriſtian fellowſhip of the church, euer taking heed thorough the holy ghoſt, that we doe not with the ignorant and vnſtable peruert the ſcriptures of S. *Paul* & other, as S. *Peter* warneth, 1. *Epiſt. c.* 3. *v.* 16. 17. *Galath. c.* 2. *v.* 14.

Let vs conſider, that which *Iulian* the apoſtata writeth to *Arſatius* biſhop of Cappadocia, how chriſtian religion groweth and ſpreadeth abroad becauſe of the liberalitie that chriſtians vſe towards all men of all ſortes, and follow thoſe primitiue Chriſtians in all good nature, vnleſſe we be come to that apoſtaſie, iulianiſme, and martiniſme, which would neither ſee it grow or ſpread abroade, but banniſh it into the *nouus orbis*, whether the ten tribes of Iſraëll went long before Portugals, and deliuer it ſelfe another while into the outlandiſh deuiſes, now loathing the Angels foode and Manna after theſe thirtie yeares.

O where are our renowned olde noblemen and yeomen of Britannie? where be the cities, and caſtles, and victories, which they were vſually accuſtomed to winne from their enemies? are our hearts out of our bodies, that we cannot vnderſtand what belongeth to men of ſo manly a nation? are britiſh wits become now ſo brutiſh, to iudge it manhood and counſell, to robbe poore ſchollers of their rewardes prouided for their labours in minde, as other haue rewards appointed for labours of bodie? cannot the beaſt that hath a mans face bee content, to be a Fox at fiftie and beguile many, but it muſt be a woolfe and old dogge at ſeuentie and eightie, and rauin all?

O let vs all looke about vs, and ſee how the profeſſed enemies of Chriſt the Saracens are at hande and inſult vpon vs; how they haue gotten Aſia minor, and great parts of Africke, and in them poſſeſſe the foure chiefe patriarke cities of old chriſtendom, *Ieruſalem, Antioche, Alexandry, Carthage*; how they are entred into the bowels of chriſtian landes, inhabiting the imperiall citie Conſtantinople, thorough the idle armes and miſerable diſcordes of Chriſtian people, which by ſelf-will is growne more proude then valiant; how the turkiſh Mahound like another *Pharao* or *Nabuchodonoſor* threatneth the bondage of old Ægypt, and the captiuitie of old Babilon; how he hath conceiued Rome and trauaileth with Pope, as *Peter Ramus* the moſt bleſſed martyr of Paris writeth in his diuine commentaries of Religion. *lib. 4. cap. vlt.*

Let

Let not the diuell beguile vs with his ſhadowes and faces, with his gallant broode and hoſpital knights, and temporall church men, to beleeue him more againſt the title of our eccleſiaſticall Lords, when he quoteth *Luke c.22. v.26.* then wee beleeue him when he citeth *Math. c.23. v.8,9.* againſt the title of our corporall Fathers and vertuous doctors, but reſiſt him faithfully and bid him hartily auoid Satan, and tell him we muſt honour our fathers and maſters, our doctors and lords and all our betters: who confeſſe, they learne by theſe comparatiue texts, not to bee impatient as the Gentils, not to be vayne-glorious as the Phariſees, not to be Lords ouer the faith, or tyrannicall commaunders of the faithfull, but to followe the example and life of Chriſt their Lord and Doctor, to holde vp all with loue and peace, to be meeke and lowly, to helpe euen the meaneſt, and regard the pooreſt Chriſtian, as hee waſhed and wyped the baſeſt partes of his Apoſtles, euen the very feete of them, which the Lords and Doctors of the Gentils would neuer haue done for any cauſe to their ſeruaunts and ſchollers. *Iohn c.3. v.5,14.* for bathing the feete may ſaue the life, or preſerue the health, or refreſh the body, or doe ſome good: and theſe effects, to ſaue life, to ſaue health, to helpe the bodie, to doe good, are no abaſements, no diſgraces, no ſhame, but manly regard, neighbourly concord, chriſtian communitie and common-wealth. Let not the proud and pompous challenges of the enuious men feare any yoong ſcholler in Chriſts ſchoole more then it diſquieteth the elder ſort, which know aſſuredly, that putforths mettall is in nature lighteſt & in proofe weakeſt, that audacious crakers are commonly fugitiues,

that vnableſt workers are buſieſt worders, that the challenger is for the moſt part euer vanquiſhed, to day in the full who but he? and to morrow in the wanes who would haue thought it? the very ſtones crie out vpon them. Let vs buy the truth and ſell it not, likewiſe wiſedome, inſtruction, or vnderſtanding. *Prouerb. c.23. v.23.* and ſpeake euery one the truth vnto his neighbour. *Eph.c.4. v.25.* Let vs euery one amend our owne liues in all dutie and thankefulneſſe, and ſtill and euer behold, marke, know, remember, imitate, worſhip, honour, ſerue, adore and prayſe the only true right Lamb of God, that was made the ſonne of man as we are, to make vs the ſonnes of God as he is, that made, and ſaueth, & crowneth men with his greatneſſe and goodneſſe for euer and euer. *Amen.*

Autoris verbum ex Auguſtini epiſtola 163. ad Generoſum.

Si ergo aliquid aſperè diximus, non ad amaritudinem diſſenſionis, ſed ad correctionem dilectionis valere cognoſce.

Faults eſcaped.

Page 4.line 7. neceſſary read acceſſary. page 7.line 15. *c.*32.read *c.*35.page 9.line 8. *ſeſquiamus* read *ſeſquiannus*. pag.14.line 7.1.1.*Kings* read 3.*King*.line 10.2.*Cor*.not 1. pag.22.line 17.read iugling oracles of the Eaſt.page 24. line 21.*Senezar* read *Genezar*.page 40.l.16. *irrideri* reade *irridere*.p.87.l.9. Libanus read Libanius. p. 96.l.2. arroganteſt read arrantſt.pa.ead.for ἐπυχαιρικακον. read ἐπιχαιρικακον.p. 111.armes read armies.p.127.l.30.œcomenikes, read œconomickes.p.131.l.32.men read minded. p.136.l.1.*partibus* read *paribus*.p.146.l.13.for ſome,reade the ſame.